

GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHÆOLOGICAL
LIBRARY

CALL No.

294.305/M.B.

ACC. No.

25548

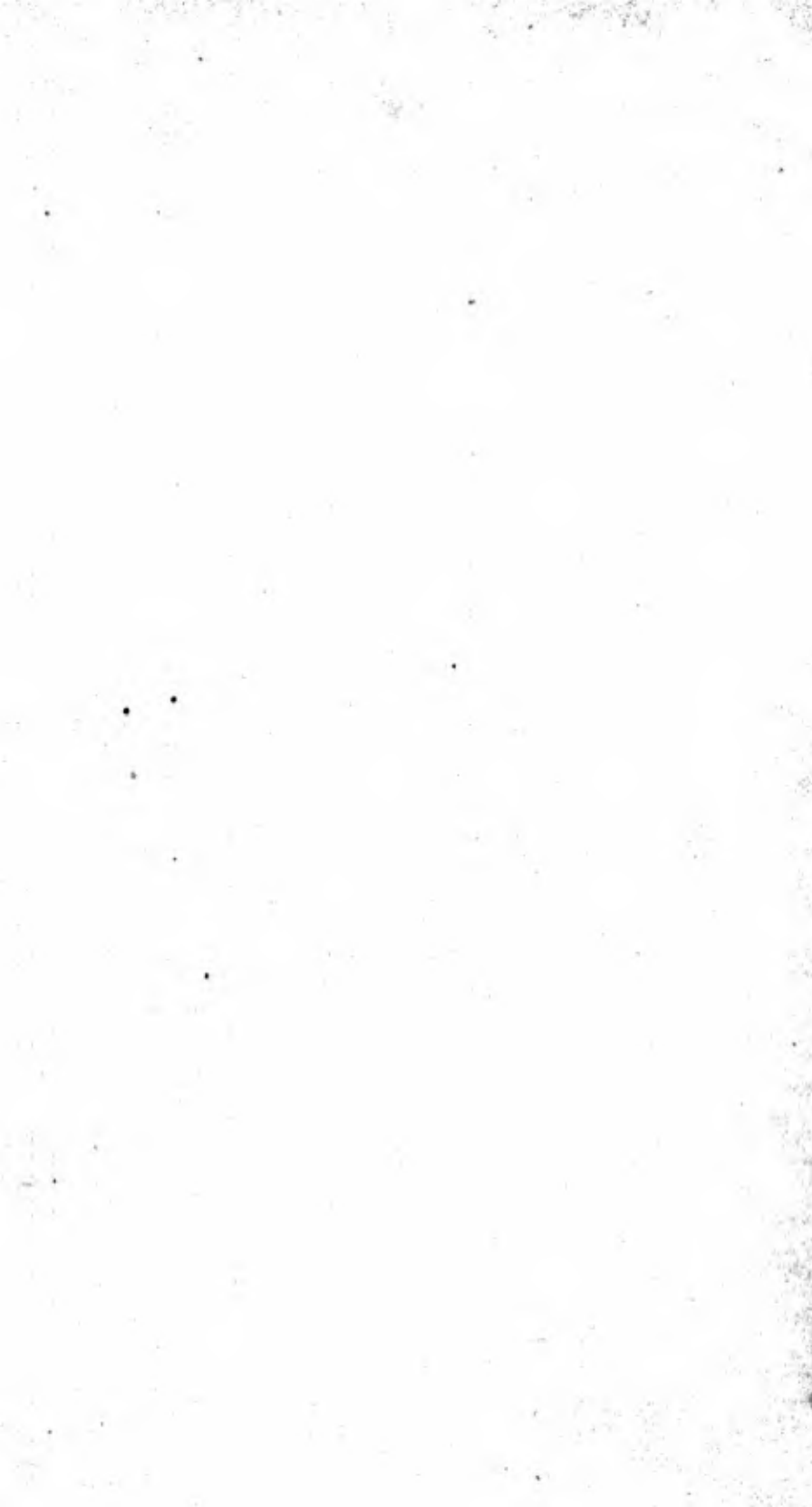
D.G.A. 79

GIPN—S4—2D. G. Arch. N. D./56.—25-9-58—1,00,000.

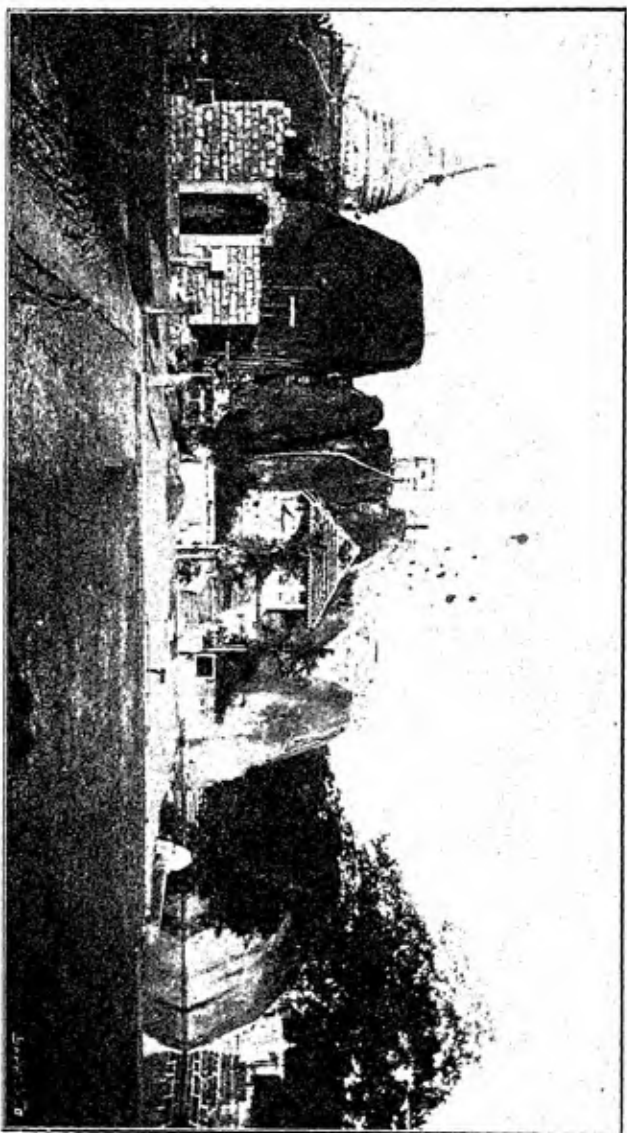
~~A 413~~

(105)



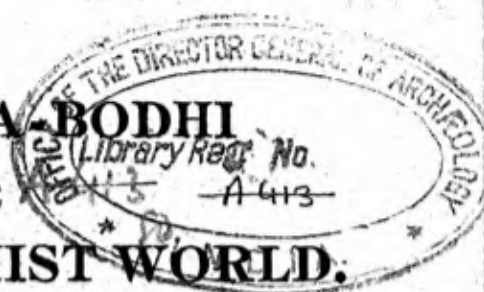






ISURUMUNI ROCK TEMPLE AT ANURADHAPURA.

(Reproduced from "The Sacred City of
Anuradhapura".)



THE MAHA BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY ANAGARIKA H DHARMAPALA.

Vol. XIX.

JANUARY, 2454 B.E.
1911 A.C.

No. 1.

Our Twenty Years' Work.

It was in January 1891 that I visited the holy shrine at Buddha Gaya. In May of the same year I founded the Maha Bodhi Society under the illustrious presidentship of the learned great Thero, the Chief High Priest Sri Sumangala, Principal of the Oriental Vidyodaya College. In July of the same year four Ceylon Bhikkhus were brought to Buddha Gaya for the first time since the extinction of Buddhism in India in 1200 A.C. The headquarters of the Maha Bodhi Society were established at Calcutta in October 1892; and the Maha Bodhi Journal was established in May of the same year. The establishment of this monthly had been of the greatest helpfulness to the work of the Society. It brought our work to the notice of the European and Buddhist world. Scholars who were sympathetic to Buddhism began to take interest in the objects of the society. It brought us in touch with the managing committee of the Chicago Parliament of Religions at whose invitation and expense I went to Chicago as delegate of the Southern Buddhist Church to represent the Dharma at the Congress which was held in the month of September 1893. After the close of the sessions of the Congress I proceeded to Japan via Honolulu to return to India, again at the expense

294.305

M.B.

of the Congress Committee and in October I met Mrs. T. R. Foster, who ten years later became the principal supporter of the work that I had commenced.

In November I was in Japan and at Tokio in the temple of the High Priest at Shiba, the late Reverend Asahi San, I broached the subject of the future conservation of the Buddha Gaya Temple, and asked the High Priest to present an Image of Buddha to be placed on the ancient altar on the second storey of the Great Temple, and to my delight the kind-hearted High Priest, with great ceremony, presented the historic Image of Buddha, in the presence of his congregation, to the Great Temple, and entrusted me with the same to be taken to Buddha Gaya, and when I undertook the delivery of the same to the responsible authorities at Buddha Gaya, never did I anticipate that that Image will be the cause of future complications between the Buddhists on the one hand, and the Government and the Hindu Saivite Mahant of the Saivite monastery at Buddh-Gaya. Perhaps readers of the Maha Bodhi would like to know a little of the history of the Image from the time it was brought to Buddha Gaya and to its final removal from the holy shrine. In May 1894 the Image was brought to Gaya, and on the full moon day of the month sacred to the Buddhists, it was arranged with the then Collector of Gaya, to have the Image placed on the altar of the upper storey of the Great Temple. But at the twelfth hour the Hindu Saivite Mahant objected most strongly to have the Image placed. There was nothing to be done except to have the Image removed to Gaya, and it was placed in a house specially rented. In February 1895 the Image was taken to Buddha-Gaya, and placed on the altar of the second storey, but the menials of the Mahant and a few of his followers and disciples rushed inside the sanctuary, and had the Image forcibly removed. The Collector of Gaya was informed of the sad occurrence, and he came to Buddha Gaya, and ordered that the Image should be protected from sun and rain. The Commissioner of Patna was at Gya at the time, and he advised me to bring a suit against the Mahant. The result was the institution of the famous criminal case in the Court of Gaya, and a partial triumph to the Buddhists.

At Buddha Gaya there is a building intended for Buddhist pilgrims, erected under orders of the late King of Burma, and known as the "Burmese Dhammasala". The King Mindoon Min of Burma was a devout sovereign, whose one aspiration was

Am. No. 25548.

Date..... 2.2.57

Call No. 294.305/24 14. B.

to do good deeds. In Burma his name is venerated by the people, and his memory is held in great reverence by the Buddhists. This king had an idea to restore the shrine at Buddha Gaya, and to restore the lost or forgotten doctrines of Buddha to the people of India. He presented to the predecessor of the present Mahant precious gems, and gold &c., to the value of about Rs. 60,000. He expected to be the patron of the Great Temple, and to carry out certain ideas, for the welfare of the Buddhist world. He obtained the permission of the then Mahant to have a Dharmasala and a small monastery erected at his expense, but before he could have his objects fulfilled he passed away. His son Thibaw ascended the throne of Burma, and the Buddha Gaya work was forgotten, but in 1877 the King Thibaw summoned his ministers and had the Buddha Gaya subject discussed, and it was resolved to have a small Dharmasala built on the land that was said to have been given to the King. The Dharmasala was built, but no priest was found who had sufficient learning and piety to remain permanently there. And the Dharmasala went into decay, after the deposition of the King from the throne of Burma. In 1890 the Government of Bengal found the Dharmasala in a process of decay, and ordered that it be repaired by the Public Works Department. 1891 I came to Buddha Gaya with the Japanese priest Kozan Gunaratna, and the Burmese Dharmasala was placed at our disposal by the Superintendent of the P. W. D. It was then considered as the property of the Burmese Buddhists, and no objection was raised by the Mahant.

When the criminal action was brought against the Mahant in February 1895, the Japanese Image was placed in the Burmese Dharmasala by order of the Collector under police custody, and in October the Image was given in charge of the Buddhist Bhikkhus who were then staying thereat.

In April 1896 the Saivite Mahant petitioned the Government to have the Japanese Image removed from the Burmese Dharmasala, and the Government of Bengal sent me an "order" to have the Image removed within thirty days from the precincts of Buddha Gaya Temple, and if the order was not complied with the Image would be removed by force and placed in the Indian Museum at Calcutta.

The Burmese Buddhists were requested to take measures against the Government order, and when they brought evidence to show that the Burmese Dharmasala was erected for the

use of the Bhikkhus, and that the Image was in charge of the Bhikkhus, and its removal from their custody to a public Museum would be considered a sacrilege. The Government of Bengal most generously listened to the prayers of the Buddhists, and allowed the Dharmasala for the exclusive use of the Buddhists. The Image of Buddha by this decision was made secure, so we thought at the time.

The Criminal case was strenuously fought by both parties and the people of India and also in England, and in Buddhist countries, who had never heard of the Great Temple at Buddha Gaya learnt of the existence of the great Shrine. The Buddhists of Ceylon had raised Rs. 38,000 in 1894 for the purchase of the land adjoining the Great Temple, known as the Maha Bodhi land; it was owned by the heirs of the Tikari Raj, and the price demanded for the land was Rs. 100,000. This sum was to have been raised jointly by the Buddhists of Burma, Ceylon, Japan, and Siam. Burma raised Rs. 13,000 and stopped. It was when negotiations were proceeding that the contretemps occurred in February 1895, which resulted in the institution of legal proceedings. At the time the Director and General Adviser of the Maha Bodhi Society was the late Colonel Olcott, and he after having consulted able lawyers, advised the Colombo Buddhists to take legal proceedings against the Mahant. This case cost the Ceylon Buddhists Rs. 23,000.

The Japanese Image was within the precincts of the Sacred Bo-tree, and the Bhikkhus were staying in the Burmese Dharmasala without molestation, we had no further apprehension from hostile quarters. We were again hoping to purchase the Maha Bodhi land from the heirs of the Tikari Raj, and had moved the Buddhists of Siam to raise the required Rs. 100,000. Fortunately for us the late King of illustrious memory, His Majesty the great Chulalongkorn was willing to put his name down for Rs. 50,000 if the princes and the people would give the remaining portion. Within twenty four hours the required Rs. 100,000 was ready. But there were also enemies in Siam, and we had enemies in Calcutta. The Foreign Minister of Siam telegraphed to the Chief Secretary of Bengal inquiring whether the land at Buddha Gaya was for sale, and the chief Secretary replied back saying "no"! This settled the question, and the Maha Bodhi land went out of Buddhist hands. And the Saivite Mahant obtained a lease thereof for some twelve years. Had the Siamese

Foreign Minister trusted the "man on the spot" Maha Bodhi land would have come into the possession of the Buddhists. But it was not to be, Buddhist diplomacy failed. This was the second failure. The first failure was when the late king Mindoon Min of Burma sent most valuable presents to the Bo-tree, to the value of some Rs. 60,000, and entrusted them to the Saivite Mahant at Buddha Gya, and gave presents to him expecting to get land to erect the Burmese Dharmasala, but the Burmese ministers who came to negotiate with the then Mahant, failed to get the necessary documents from him. This was the first failure, which affected the Buddhists disastrously, when in 1906, the Mahant brought a civil suit to eject the Buddhists from Dharmasala.

The Buddhist pilgrims occupying the Dharmasala had to undergo great inconveniences for full ten years for want of facilities to cook food, &c. There is no kitchen attached to the Burmese Dharmasala, and no well and no privy, and yet resident Bhikkhus had to remain. The Government of Bengal was memorialised to have these necessities supplied at our cost, but the invariable answer was that our request can not be complied with. The Burmese Buddhists of Mandalay petitioned the Government offering Rs. 13,000 to enlarge the Burmese Dharmasala, but the Government declined to accept the amount and declined to answer the prayer of the Burmese.

And in 1900 I again sent a petition to the Government of Bengal pointing out the inconveniences that the Buddhist pilgrims visiting Buddha Gaya have to undergo during their sojourn at the holy shrine, and made an earnest appeal on behalf of the pilgrims who visit India from other lands, that they should be provided with the conveniences demanded by hygienic science, and that we should be glad to contribute the necessary fund for building a Dharmasala. In October 1901 we received a favourable response from the Collector of Gaya, Mr. C. E. Oldham, asking us to provide with the money to build a Dharmasala. It was in October 1891 that the Buddhist delegates assembled at Buddha Gaya and resolved to have a monastery built at the holy spot, and after ten years of labour, we were given the opportunity to contribute the means for constructing a building for the exclusive use of the Buddhists at the holy spot.

The Burmese Buddhists of Mandalay contributed Rs. 13,000 and the Ceylon Buddhists contributed Rs. 2000 for

the building fund, and the District Board of Gaya, on behalf of the Maha Bodhi Society erected the present commodious Dharmasala.

In 1896 I again visited the U. S. of America at the invitation of the late Mr. Hegeler, founder of the Open Court, and Dr. Paul Carus of Chicago. Expenses for the trip were contributed by Mr. Hegeler and my lamented father. In 1897 October I returned to Ceylon.

In January 1898 the Rajagiriya Vernacular school was founded and to-day the school is in a flourishing condition, with nearly 300 pupils. The school is progressing, thanks to the donations received from Mrs. Foster of Honolulu, and also to the Trustees of the Estate of my lamented father. Over Rs. 6,000 have been spent on the property, and in erecting bungalows for the school.

In 1897 and 1900 the Maha Bodhi Society fed several thousands of starving people during the two famines in India.

In 1901 with the help of the money that I received from my mother I purchased three bighas of land at Isipatana, sacred to the Buddhists where 2500 years ago the first discourse on the Dhamma was preached by the Buddha, the Tathagato. And with the help of the Buddhists of Arakan and Rangoon, and from the donation received from Mrs. T. R. Foster of Honolulu we have built a Dharmasala at this spot. The Dharmasala is used as a free school maintained by the Mrs. T. R. Foster Fund. The M. B. S. has also purchased a plot of land near to the Gya Railway station with the object of building a Dharmasala. The money was given by a Sinhalese Buddhist resident in Australia. It is the intention of the Society to start a primary school to give education free to both boys and girls.

For a period of nearly 14 years the M. B. S. had its business conducted in a house paying rent at Rs. 45 a month. We were compelled to leave the house as we were asked to pay a higher rent. It was a crisis, and I was in a state of almost despair in not being able to obtain the help of the Buddhists to purchase a property that will give the Society a permanent habitation in the metropolis of the British Indian Empire. Help was solicited from the Buddhists of Siam, Burma, Ceylon, Arakan, and Japan, and the invariable reply that we received from them was their inability to give any help for Buddhist work in India. Prayer to a god is not

possible for a Buddhist, but he can make what is called a "saccakiriya", an appeal to Truth. "If the work that I am doing is good then let help come to me, and if the work is good help will surely come." And help came four days after we were threatened by the landlord. Not from the Buddhists of Asia, but from Mrs. T. R. Foster of Honolulu, the little island in the middle of the Pacific Ocean. My will-prayer for the fulfilment of my cherished desires for the resuscitation of Buddhism in the land of its birth, after 2500 years of its foundation, was answered. In July 1908 the property at 46 Baniapooker Lane, our present headquarters, was purchased at Rs. 11,000. Mrs. T. R. Foster's name will go into Buddhist history as the principal supporter of the Buddhist propaganda in India. The missionary spirit that actuated the early Bhikkhus and Buddhist kings in ancient India is, it seems, almost dead in the hearts of the present day Buddhists. The great Religion of the Tathagato that accentuates the highest spirit of altruism, and self sacrifice for the good of others, the religion that emphasises and accentuates as the greatest of all gifts, the gift of the Dharma, today has become the refuge of the selfish!

But thanks to the enlightened and altruistic spirit of charity I found an unsolicited response coming from my esteemed friend Mrs. Foster to establish a printing press for printing the Maha Bodhi Journal. Her gift of Rs. 3000 helped me to start the Maha Bodhi Press and also to start the Sinhalese weekly broadsheet called the "Sinhala Bauddhaya" to enlighten the Sinhalese public. This weekly newspaper is now admittedly the first newspaper published in the Sinhalese language. The Buddhist Press is fully equipped and from my fathers's money I have given about Rs. 10,000 thereto.

Another philanthropic scheme that I started was to help the poor peasant Buddhists living in the village of Hiniduma, in Ceylon. It is situated in a romantic valley, away from civilization, and Jesuit fathers of the Roman Catholic church had gone there, and having found the villagers simple, and ignorant, and very poor, adopted methods to easily convert them wholesale to Jesuitism. When I heard of the abominable methods adopted by the Jesuit fathers for the conversion of these poor, illiterate Sinhalese, I decided to open a school in the village, and to give whatever support that was in my power to have them brought back to their ancient faith. With the money I received from the Trustees of my father's estate

I purchased a plot of land with a small cottage; and opened a school. In this I was greatly helped by my faithful pupil, Brahmachari Harischandra and my own brothers. There is a work to be done in this line yet, and I hope help will be forthcoming to save the poor peasants from the diabolism of the Jesuit fathers. We know what these emissaries of the Pope have accomplished in France, Italy, Spain and Portugal. Friends of liberty! we want your help to save the poor Sinhalese children from the Jesuit fathers.

The Maha Bodhi Journal is now in its 19th year. It is published at a loss annually of about Rs. 600. It is the only English Buddhist Journal that is published in Asia with the object of uniting the different sects of Buddhism in different countries of Asia. No great work could be ever accomplished without the cooperation of earnest and devout workers.

Buddhism to-day suffers from this want more than any other religion. The missionary spirit in Buddhism has become moribund. Most of the Bhikkhus are indolent, they have lost the spirit of heroism and altruism of their ancient examples. In Buddhist lands the Bhikkhu has become lethargic. He thinks he has done his duty if he goes to the funerals, and once a week gives a discourse on the ethical aspects of the Buddhist Religion. He is ignorant of the wonderful changes that are taking place in the West in the domain of science. The laymen in Buddhist lands are in a state of woful ignorance concerning material things. The English educated lay Buddhist is largely influenced by European associations. He is indifferent to the best interests of his great Religion through his ignorance of the transcendental doctrine of Buddha, and the orthodox layman, who has had no European education is ignorant of the marvellous development that is visible in the West.

The future of Buddhism is full of hopes. The scientific people of the West by their achievements are unconsciously helping the great Religion of the Buddha, and I feel that if our Bhikkhus would only stir themselves up to greater activity, and make efforts to spread the holy Truths of the Tathagato in Western lands as well as in India there will be an abundant harvest.

The lay Buddhist should know something of the psychology of the Dharma, and the Bhikkhus should be induced to learn Western science and the philosophy of Modernism. United effort at this crisis is necessary.

In May 1892 I started the Maha Bodhi Journal with the small amount Rs. 25 that was at my disposal. From that small beginning I have been able to accomplish all that I have stated above.

The next work that our Society has undertaken in India is to bring the Pali Dhamma to the very threshold of the teeming millions of India. The millions of India worship Buddha as the IXth Avatar. But they do not know anything of the sublime verities that He promulgated in the land for the good of the people of Blessed Aryavarta the land of the BUDDHAS. The great and unique festival of the 2500th anniversary of the Foundation of the Empire of Truth comes on this year. And we have decided to bring out in commemoration of the glorious event the Pali text of the Majjhima Nikaya of the Sutta Pitaka in Devanagari type. Brahmanical scholars will for the first time read in their own Devanagari the soft mellifluous language known as Pali. We sincerely hope that the comforting Doctrine of the Tathagato will once more be disseminated in the land of His birth, and that the light of the Dharma will again illuminate the land and raise the teeming millions of India from their dreadful ignorance to a higher dignity of manhood. The publication of the Devanagari Pali Text will be a very expensive undertaking, and we solicit the support of all lovers of India and Buddhism to make it a success. The three Pitakas published in Devanagari character will stand forth as beacon light as the symbol of safety in the stormy waters of India.

The success of our work since 1891 is mainly due to the kindly aid I have received from a few friends in India, Ceylon, and Burma. For 19 years the Mookerjee family of Holy House, Calcutta has given me loving hospitality. I shall always remember with thankfulness and gratitude the memory of the late Babu Neel Comul Mookerjee, and his son, his grand son, and his great grand son are today showing me kindness similar to the kind treatment I received when I first formed the acquaintance of Babu Neel Comul Mookerjee.

Moung Ohn Ghine, the late Moung Hpo Mhyin of Rangoon have been of immense help to the cause. To Mrs. T. R. Foster our present progress is due. Had I not received the financial support of my late beloved father I could not have given my services free for the cause. To one and all who have helped me I give my share of the karma that I have gained.

Anagarika Dharmapala.

Pan-Buddhist Congress.

It was the intention of the Maha Bodhi Society to invite Buddhist Representatives from various parts of Asia to attend the proposed congress at the holy site where the Tathagato, the World Honoured Blessed Buddha, 2500 years ago first preached the Pali Sutta entitled the Establishment of the Religion of Righteousness, or the Foundation of the Universal Empire of Truth.

The Religion that was founded by the omniscient Teacher of gods and men flourished in India for nearly 1500 years until it was completely destroyed by the followers of Islam seven or eight hundred years ago. The Great Compassionate Teacher had during His life preached for forty five years the Doctrine of Universal Love and Truth, enunciating the simple but veritable Truth in the form of the Doctrine of Karma, Evolution, Abstinence from the ten sinful evils, and the strenuous life which emphasised the consumation of the ideal in being able to realize the holy life of Nirvana. The methods that He had adopted were not only for the Bhikkhus but also for the householders. To the Bhikkhus He taught the supreme life of Renunciation, which enabled them to make the effort to realize Nibbana in this life by cultivating the highest virtues of the holy Brahmachari life for the complete extinction of sorrow. To the householders He gave the more easy life of the Upasaka to lead the life remaining in the family without making the final resolution. It was a Religion of love and strenuous effort that the Blessed One preached, the observance of all that was good, and the refraining from doing evil that tended to disturb the harmonious working of unalterable laws of nature.

The development of righteousness by the observance of such rules of life that makes a man compassionate, merciful, unselfish the Blessed One emphasised. He exhorted the Bhikkhus and the Householders by enunciating the great principle which holds good today as it did two thousand five hundred years ago that man should not fear to do good. Do not hesitate to do good was His exhortation. The fetters that bind man to earthly pain and celestial hankering were pointed out and these fetters were to be gradually abandoned by thoughtfulness and righteous effort. Ignorance blinds men from the righteous view, and *tanhaic* sensual desires bind

them from exploring the regions which are beyond human sensual cognitions. The great Religion spread far and wide, and by the time that the Moslem vandals had come to India the teaching of the Compassionate Lord had spread beyond confines of the Himalaya

It is recorded that a thousand years before the appearance of the Buddha in India that celestial messengers announced the future appearance of the Prince of Kapilavastu of the Sakya clan. For a full thousand years the proclamation of the gods was kept in the objective form, and the way prepared for all civilised Asia. India was then the centre of the civilized world, and Europe was sunk in darkness and pagan barbarism. For a full period of one thousand years the people of India and of Asia had not heard of the new religions that were to do so much vandalism and destruction later on. A thousand years India had the full benefit of the reign of mercy. The destructive and unscientific religions that were born in the arid deserts of Palestine and Arabia, the countries situated in the backwaters of Asia, inhabited by wild nomadic savages, came to give sorrow to many millions of living beings. Where once mercy reigned there appeared slaughtering of innocent animals whose blood the savage mountain demons demanded.

The humane and scientific religion of the Tathagato is now being investigated by the scientific and thoughtful people of the West. Since the discovery of the laws of modern science Europe and America are rapidly advancing into the realms of light. During the thousand years of medieval Roman Christianity Europe had remained sunk in the mire of darkness and ignorance. It took thousand years of silent effort on the part of investigating philosophers to discover the laws of human progress. Priestcraft cared only for the welfare of their own selfish interests and ignored the welfare of the millions. With the birth of the science of evolution things had begun to change in the West. Evolution is the law of the world. It is the law that reveals the truth of progress and decay. Everything that is born lives for a little time and dies. This is the law that the Lord of Compassion proclaimed to the unenlightened world 2500 years ago. It is the law that is called in Pali "udayattha gamini panna". Since the Western scientific world had taken up this great principle it is making progress in manifold ways. Ignorance is the cause of all suffering. Enlightenment is the panacea for all misery and suffering. People suffer because they are ignorant. And the

Lord of Compassion therefore enjoined on His Bhikkhus to go all over the world and proclaim the Gospel of Evolution and Mercy to the unenlightened world. The Bhikkhus of ancient India obeyed the Great Master's voice and proclaimed Word to the people of the Far East. In Europe we see today the gradual decline of the Religion of Medievalism. Jesus Christ is now considered by the thoughtful people of Europe and America as an entity who had no real existence. The doctrines put into his mouth to-day no scientist would accept without investigation. The Biblical utterances of the prophets of a despised race are of no possible use to virile strenuous races. The doctrine that an anthropomorphic Arabian creator, who had his habitation in the mountain peaks of Sinai and Horeb, made this world 6000 years ago out of nothing and made man from mud, is held as something fit for the inmates of a lunatic asylum. How could scientific men who are making fresh discoveries daily in the mrealms of chemistry, astronomy, physics, &c., accept the insane utterances of ill trained leaders of semi barbarous nomadic tribes?

For twenty five centuries the beneficent light of the Great Tathagata has brought no sorrow to the world, and the time is now come for the followers of the Great Master to make a stand and make some kind of effort to give the teachings for the Saddharma to the cultured people of the West. Modernism is a poison to the theologies of the west as well as the East. The enlightened principles of the Tathagato are in close sympathy with the principles of Modernism. This fact should be proclaimed to the western world so that the East and West may join hands and work harmoniously for the betterment of the whole world. A specialised aristocracy has had its day when ignorance was the sovereign master of priests and people. The higher law is being accepted that not wealth and rank but good deeds, scientific education, and righteousness make a man superior to the ordinary man. This is the test of greatness according to the principles of the Great Teacher. The day of the superman is approaching, and it is therefore a privilege if the Buddhists of Asia will begin the propaganda to disseminate in the West the principles of the religion that produces the superman.

Buddhists of Asiatic countries have not responded to our appeal, and we are reluctantly compelled to abandon the project of holding a pan-Buddhist Congress in October of 1911 at Isipatana, Sarnath, in Benares. We also have received a

communication from our good friend Dr. Paul Carus, the author of the well known publication "the Gospel of Buddha" pointing out the impracticability of holding a Pan-Buddhist congress at Isipatana. We had great hopes that our Buddhist leaders of Ceylon, Siam, China, Japan, Burma will have taken an intelligent interest in the carrying out of our cherished desire, but the forces at work are against us and we hereby declare that the proposal has been abandoned.

The Foundation of the Universal Empire of Truth.

25TH CENTURY DHAMMACAKKA COMMEMORATIVE PILLAR.

Seven months from now the Buddhists of Asia will be called upon to celebrate the great and unique festival in commemoration of the historic event which took place 2500 years ago.

The Prince of Kapilavastu made the great Renunciation 2534 years ago, and in the month of Wesakha, on the full moon day 2500 years ago he became the Saviour of the world by having attained to the absolute condition of *Anut-tara Samma Sambodhi*.

The Assyrians and Persians were then powerful, the Jews were taken as captives and removed to Babylon; Socrates had not then been born; Confucius was an exile in his own country; there was then no Christianity, and the Arabian prophet of Allah had not yet come into objective form. Sankara, Ramanuja, Madhva, Kabir, Nanak, Chaitanya had not yet individualized themselves in India. The name of the Tathagato, Buddha Sakya Muni was supreme in the three worlds. Neither god nor man appeared before the all-wise Teacher to controvert His teachings. The great Aryan Saviour of the World preached the Dhamma to gods and men. Kings and princes and Brahmans and householders spontaneously adored Him, and divine beings paid homage to Him whom they acknowledged to be their superior.

Two thousand four hundred and ninety nine years have elapsed since the establishment of the supreme Empire of Truth, and in July of next year the anniversary of the historic celebration falls. Buddhists of Asia rejoice and be

glad that you belong to a religion that has never persecuted others, and never shed a drop of blood for the extension of your religion. Think of it what a blessed privilege it is to belong to such a noble Religion. On the day of the birth of our supreme Teacher all the world rejoiced, and in His name these 2500 years never do we think of shedding a drop of blood. How different it is with the birthday festivals of other gods and "saviours"?

Countless millions of animals are sacrificed on the days that are set apart to commemorate their nativity. Yearly rivers of blood flow in Hindu, Christian and Moslem lands. Bullocks, buffaloes, sheep, goats, lambs, fowls, &c., by thousand millions are slaughtered to propitiate the male gods and the female gods of these religions. Our is the only religion that teaches universal all-embracing Love. Pagan religions have nothing good to give to civilized society. A religion that teaches no love is unfit for a people with advanced ideas of morality. The only Aryan religion that does enunciate a perfect code of morality and a comprehensive scientific psychology is our holy Dhamma. It teaches only such doctrines as are helpful and beneficial to man to develop his highest ideals. And under the shadow of the Buddha-Dharma, for eighty generations the people of the greater part of Asia have continued and shall continue to live.

Next year is going to be a year of historic congresses exhibitions and commemorations. The Italian people are making arrangements to celebrate the fiftieth anniversary of the foundation of their Independence; there is going to be held a Universal Congress of races in July next in London, at the very time that the Buddhists expect to celebrate their great anniversary. The coronation ceremony of the King of England is also fixed for next year. And a turning point in the history of the civilized world we shall witness in the 2500th year of our great and humane Religion.

Buddhists of Asia rejoice and be glad that you are a follower of the Compassionate Teacher, who taught "follow your gods but abstain from all evil."

The greater and the best, the most humane and enlightened of monarchs that wielded a sceptre was a devout follower of our glorified Saviour. The noble edicts of Asoka found in various parts of India speak today and proclaim to the whole civilized world the tenets of the universal Religion that was

proclaimed by the Blessed One. The pillar of Asoka found at the very spot where our Blessed One proclaimed the Dhamma, for the first time, speaks to the Buddhists of Asia after a lapse of nearly 2000 years. Will you not respond?

The British Government of India with enlightened liberality is conserving the shrines, temples, and mosques on archæological grounds. The Archæological Survey of India is conducting operations at the sacred spot at Buddhist Benares. A museum is being built near the consecrated spot where 2500 years the Blessed One preached the Dhamma. Should not the Buddhists, living outside India, come forward and take some little share in the work of commemoration of so great and glorious an event. Let us have a monument that will speak 2500 years after, just as the Asoka pillar that was erected 2200 years ago, speaks to us today. The pious Buddhist wherever found may be asked to think of the coming great and glorious festival, and he should be asked to feel that he is a follower of the Great and Compassionate Saviour, who is supreme in the realms of space, of thought and of living beings. Will he not feel a pride that he belongs to the greatest religion on earth, a religion that is free from superstition and from insane speculations? Will he not like to associate his name with the past great heroes of our faith, who shed lustre and brought glory by their unselfish achievements? Unwise and blind are they who see in the Dharma no illumination that will help him to be good and wise. Who is there who would show hostility to a religion that enunciates the lofty and sublime principles of self-sacrificing charity, purifying morality, renunciation of sensualism, searching after wisdom infinite, strenuous exertion to attain perfection, uttering only truth, practicing forgiveness, resoluteness to live by truth, cultivating universal love, and showing equanimity under all conditions? Our religion that is never hostile to the scientific achievements of the modern age, which cordially endorses the philosophic deductions of modern thinkers, which helps to shed light and illuminate the materialistic and crude minds that are under nihilistic and dualistic influence, was not intended for a tribe or one special race. It is a universal religion that has in it the elements of the great ocean.

It is the religion that is especially suited to India. It is the religion that brings enlightenment and removes darkness, misery and human suffering. It is the religion that elevates truth above caste, birth and wealth; it is the only religion

that recognises character as the criterion of human greatness. It is the only religion of the Buddha that will bring comfort to the teeming millions of the poverty stricken population of India. India under the benign influence of the Compassionate Tathagato was happy, contented and free. Without Buddhism India will always be what she is:—"racked by poverty, swept by epidemics, housed in hovels, ruled by superstitions, . . . one saw there physical and mental degeneration". This is India as described by the eminent surgeon Dr. Ronald Ross, who is an F. R. C. S., D. SC., LL. D., F. R. S., C. B.

Arise, awake, ye Buddhists of Asia, let us make the final effort, the supreme effort, to bring happiness to the 200 millions of the poverty stricken, illiterate, superstitious, neglected people of India, struggling under the yoke of avidya Nescience. We have the young King of Siam, and the princes and people of Burma, Siam, Cambodia, China, Japan, and we have the oldest Buddhist Sangha in the Church of Ceylon. To them this appeal is made with all earnestness. Something must be done at the sacred ground hallowed by the supreme Tathagato, where He preached the Dharmacakra, and established the Empire of Truth.

The following letters will explain our intentions:—

Maha Bodhi Society,

Calcutta, November, 23rd, 1910.

From the General Secretary, Maha Bodhi Society,

To the Director General of Archæology, Calcutta or Simla.

Dear Sir,

I have the honour to inform you that according to the accepted chronology of the Southern Buddhist Church, since the establishment of the Religion of Buddha by the preaching of the first Discourse at Isipatana, Benares, now Sarnath, by the Tathagata Buddha, 2499 years have elapsed, and the next year will be the 2500th anniversary. It is needless to say that the Buddhists of the Southern Church feel quite enthusiastic about this unique event.

To commemorate the event in a fitting style the Buddhists of Ceylon are not able, for they have no Buddhist king now, but they wish through the Maha Bodhi Society, and through your kind help to erect a pillar like that of the Pillar of Asoka on the spot, with an inscription thereon. The Society has received Rs. 1,500 from a lady in Honolulu, Hawaii, to be expended on such a monument to be erected at Sarnath. What kind of monument shall we erect at

Sarnath ? Or do you advice to have the money spent in restoring the old stupa. If so what amount will be necessary ? And to erect a Pillar what will be the cost ? We are willing to entrust the work to your Department.

I am, yours faithfully,

The Anagarika Dharmapala,
General Secretary, Maha-Bodhi Society.

D. O. No. 3203.

Office of the Director General of Archæology of India,

Calcutta, the 23rd December, 1910.

Dear Sir,

In reply to your letter of the 23rd ultimo, let me inform you that I quite agree with your idea of erecting a pillar similar to the Asoka Pillar at Sarnath to commemorate the 2500th anniversary of the first sermon preached by the Buddha at Isipatana near Benares. This seems to me a much more suitable way of commemorating that great event than the partial restoration of one of the old stupas would be. From an archæology point of view also such a restoration would appear objectionable, as there is no record to show the exact original condition of the monument in question. To the erection of a memorial pillar there can be no objection, provided it is set up at some little distance from the excavated area. The site I would suggest is in front of the newly founded archæological museum in which the lion capital of the Asoko pillar has now been placed. It would then be the first object to call the attention of visitors.

As regards the cost of the proposed pillar, Mr. F. O. Oertel, Superintending Engineer, Allahabad, informs me that the Proclamation pillar at that place will cost Rs. 50,000. He is, however, of opinion that a pillar similar to the Asoka column of Sarnath could be made at a cost of Rs. 15,000, as in the case of the Allahabad pillar extra expenditure will be incurred owing to a crown being placed on the top of the medallions on the base.

Finally, I may note that my Department is purely advisory and for this reason could not undertake the execution of the proposed work. I shall however be glad to assist you with any advice which may be required by you.

Yours faithfully,

J. Ph. VOGEL.

We solicit the cooperation of every pious Buddhist to this glorious and historic undertaking. Remember such an opportunity occurs once in 2500 years. Let us build a monument

that will stand for 2500 years, and the future archæological scholars and antiquarians will appreciate the foresight of the builders, as we today admire the foresight of the gracious and sacred Majesty the great Emperor Asoka.

The young King of Siam may emulate the example of the pious Emperor Asoka. . He may alone contribute to erect the Pillar. If every pious Buddhist will decide to contribute his mite he has time from now till the end of May. The giver can give 2500 copper coins in token of the past period, he may give 2500 handfulls of rice, or he may give Rs. 2,500 in memory of the event. The poorest can collect 2,500 grains of rice and sell it and give the copper coin to the fund.

The late Viceroy of India, Lord Minto is going to have a memorial in his name at a cost of about Rs. 200,000, and he governed India only five years. The Great and Compassionate Teacher laboured after the Great Renunciation, forty five years for the welfare of gods and men. In gratitude to His glorified memory let us erect a memorial in the form suggested by us and accentuated by the acting Director General of the Archæological Survey of India.

Delegates may be sent from each Buddhist country to take part in the Convention which will assemble at Sarnath Benares some time next year to formulate a programme as to the doctrines that should be propagated in the West under the designation of Buddhism.

Donations may be sent to the Hong-kong & Shanghai Banking Corporation, Calcutta, India marked "Maha-Bodhi Society, 25th Century Fund."

The Late King of Siam.

The London *Times* in the course of its obituary notice of the late King of Siam says :—

"Throughout this period the king had nominally retained in his own hands the reins of Government and the ultimate exclusive control of each individual minister. And the ministers had directed their respective departments of State, responsible, each in his own sphere, to the King alone. But in 1891 a new scheme was adopted of combining these separate functions into a United Cabinet of Ministers. This substitution of the

general control of a board for the former direct control of the King's mandate was a dangerous change, for it freed the Princes from the wholesome necessity of competing for the King's favour by constant effort, and so removed the chief incentive to good work for the country; and it cannot be doubted that many of the troubles that have afflicted Siam have arisen from this change. At first the king presided not unfrequently at the sittings of the Cabinet of 12 ministers. But he gradually availed himself of his new-found freedom, *and threw himself more and more into the pursuit of pleasure.*"

(We have italicised the words to draw the attention of our readers to a great law in the evolution of ethics of progress relating to the development of man. Our Blessed Tathagato, when still living in the palace as a Prince surrounded by the pleasures, was always alive to the one fact that the enjoyment of pleasures of the five senses and the tenacious clinging thereto was the ultimate cause of suffering, and He therefore never became a slave to the pleasures. It is by experiencing suffering that one can get at the condition called happiness. Princes and Kings were warned by the Blessed One never to indulge in pleasure; and He warned His Bhikkhus that so long as they refrain from the enjoyment of sensual pleasures so long will they remain true to the perfect Doctrine. The Emperor of Japan was wise and his Ministers and people followed his illustrious example of self abnegation. Hence the wonderful progress of Japan which has astonished the world.—ED. M.B.J.)

The Way to Nirvana.

There are three paths to Nirvana, viz., the path of the Arhat, the path of the Pacceka Buddha and the path of the Samma Sambuddha. The Arhat path is the path of the disciple, the Pacceka Buddhas practise the ten paramitas for two asankeyya kalpas and then reach the heights of the Nirvana enlightenment by their own unaided power; the Samma Sambuddha reach the summit of absolute wisdom and then preach the Doctrine to the world and open the gates of immortality to countless millions of beings human and divine. The Arhats reach the heights of Nirvana only as disciples, by their own unaided power they are unable to discover the Way. Only the all perfect Buddhas discover the Way and lead others to Nirvana. For two

asankheyya kalpas the aspirant to Pacceka Buddhahood has to practise the ten paramitas, the Arhat disciples expecting to reach the Nirvana have to practise the ten paramitas one asankheyya kalpo; and the aspirant to the all perfect Buddhahood has to practise the ten paramitas for either four asankheyya kalpas, or eight or sixteen asankheyya kalpas. The four asankheyya kalpas is the period of the viriya Bodhisatwas; the Bodhisatwas who make the effort for eight asankheyya kalpas are called the saddhadhika, and the Bodhisatwas who make the longest effort for sixteen asankheyya kalpas are called the pannadhika. The Buddha Gotama of the present dispensation was known as the viryadhika Bodhisatwa, and the Buddha who is to appear next as the Buddha Maitreyya belongs to the pannadhika category. The ten paramitas are—Dana, charity absolute; Sila, perfect moral conduct; Nekkhamma, absolute renunciation; Panna, search after perfect wisdom; Virya, supreme effort undaunted; Satya, absolute truthfulness; Kshanti, forgiving patience at all times; Adhithana, supreme will power to conquer all obstacles; Metta, universal all embracing love; Upeksha, equal mindedness to friend and foe. These are the ten perfections which the aspirant to Nirvana has to practise as stated above. The consummation of perfection in the realization of omniscience is Nirvana.

The Buddhas appear very rarely in the world. In certain kalpas no Buddha appears, in certain kalpas only one Buddha appears, in certain kalpas two Buddhas appear, and in the kalpa still continuing four Buddhas have appeared, and the fifth Buddha the Buddha Maitreyya is to appear later on, at least about a million years after. The duration of time between two Buddhas is calculated by the years of the Tusita Devaloka. The future Buddha it is said is now living in the Tusita heaven, and the followers of the present Buddha who are now in the Tusita heaven will be reborn on earth when the future Buddha descends on this earth from the Tusita heaven. The worship of the Bodhisat Metteyya came into vogue about the time of the Arhat Maliyadeva who lived in Ceylon about 1500 years ago. In the Cakkavatti Sutta of the Digha Nikaya the Buddha mentions of the appearance of the future Buddha, but the worship of the Bodhisat was not then practised. The Ceylon Buddhists were the first to organise the worship of the future Buddha, and today in every temple the image of the future Buddha under the name and form of Natha Deva is to be seen in Ceylon.

Self Government in the Philippines.

The third letter on the Philippines under the title "The first fruits of Education of the Natives" appears in the London Times of November 18, criticising the methods of the American Government for uplifting the "natives" of the islands and making them independent. It is against the spirit of the British imperialist to see the advancement of the Asiatics. He wishes to keep them in a state of continuous pupillage, never allowing them to assert their spirit of individualism. The Britisher loves power as the tiger loves his prey. For a hundred years the Asiatics have remained moribund under the miasma of European aggression. The natives of the Philippines were in an utterly demoralized condition under the ecclesiastical rule of Spain. The noble-minded American people, since the time they gained their independence sympathise with every race that wishes to be free. Since 1897 the people of the Philippine islands are undergoing a sort of higher training in arts, science, agriculture and politics under the tutorship of the Americans. It is the desire of the Great Republic to civilize the "natives" of the islands; and they are doing it successfully. The Britisher is becoming envious of the American, seeing that he is creating in the people of Philippines a spirit, which, when fully developed, will make them a free people. And he finds that the problem is gradually being solved, and the only thing that he does is to fling mud at the American and also at the "native." We are constrained to ask "why stand between the American and the Philippine, and try to obstruct the path of progress?" They are trying an experiment on democratic principles to uplift half civilized races, while the Britisher has no other motive except to exploit and arrogate his imperialism, and keep the so-called subject races in a state of ignorance. We are now confronted with several nations in Asia some working selfishly and some unselfishly, for the welfare of the natives of Korea, Philippines, Burma, Cambodia, Cochin China, Java, Ceylon and India. The British are in India, Burma, Federated Malay States and Ceylon; the Dutch are in Java; the French are in Cambodia, Cochin China; the Americans are now governing the Philippines and the Japanese have taken to govern Korea. To the student of Asiatic civilization interested in the welfare of historic races, who could boast of having accomplished noble deeds in the past, the present activity shown by the democratic Americans to uplift the Filipinos is full of hope. The first step taken by the Americans was full of promise. It was to educate the Filipino children in the arts and sciences as taught in the American schools. The Times correspondent writes: "Too much praise cannot be given to the pluck with which the majority of the 2,400 American men and women who have come to the islands as teachers have struggled with an impossible task. They have faced cheerfully

almost unthinkable hardships and real dangers, buoyed up often by nothing but a true and lofty belief in the dignity of their mission." But the Americanization of an "Oriental People" is what the Times correspondent does not want to see accomplished. The Britisher has felt that his prestige would ultimately vanish if the Americanization is allowed to continue. He makes the Filipino the mouthpiece of his own selfish argument, and condemns the "American school system." He enters into the social question of co-education and he thinks that it is unfit for the Filipinos. The Americans do not want to give the Filipinos a purely intellectual education. It is their desire to give them more of the education based on technical lines. This is what has made America great. What is needed most in India, Burma, Ceylon is technical schools. Under the influence of the democratic teaching given to the Filipino by the American teacher he has come to realize the exalted position of a free human being. This is too much for the Times correspondent, and this is what he writes : . . . "To-day the streets not only the city of Manila, but of all the towns over a large part of the Christian islands, are thronged with dapper youths, clad in immaculate white, with high collars and faultless neckties, with shoes not uncommonly of patent leather, and with well oiled hair, which, in most of their unoccupied moments, they are combing with the aid of a pocket hand mirror. These youths do not stand aside for any white man, and least for any American. In them at least democratic doctrine has borne fruit." The cat is out of the bag! The white Britisher is very angry because these "*youths do not stand aside for any white man*"! We have italicised the words to show how meanly selfish is the man who expects such humiliating adulation because he happens to have a pale face!

The Times correspondent says of the Filipino : . . . "On the other hand, the Filipino youth, given the chance, develops undeniable aptitude for many crafts. He is commonly a clever draughtsman and mechanic, and makes an admirable *chauffeur* or driver of an electric tram, showing a steadiness of nerve in critical moments at least equal to that of the white man." "Given the chance", and the American does give the Filipino every chance to make himself a free born citizen. "Over 5,000 teachers are now at work who are themselves Filipinos, educated under American methods."

Says the Times correspondent : . . . "That the Filipino, especially when there is an admixture, though slight, of Spanish or other European blood, is capable of developing into an individual of a very high type there is abundant evidence, as in the examples of many of the men now conspicuous in the public life of the islands. . . . In the Philippines to-day, lavish and open-handed though the educational policy has in many respects been, so that in schools scattered throughout the provinces one sees the Filipino peasant child furnished with better school equipment than can be found in

many a polite seminary for the education of the children of the gentry in the British isles."

The American Government spends annually for the education of the Filipino children £400,000.

We rejoice to see the Filipinos progressing under the protecting care of the Star's spangled banner whose greatness is now admitted throughout the civilized world.

The civilized world is watching with anxiety the movements of the Government of the Mikado. Korea has been brought under the influence of the Japanese flag. It was Korea that helped 1200 years ago Japan to attain to a high degree of civilization. Korea under the Korean mandarins trained in the classics of Confucius declined, and the only safe course has been adopted by Japan in annexing the country. If Japan is really interested in the welfare of the Korean people the first thing that should be done is to educate the children in the progressive arts and sciences, and to bring them up as the Japanese Government is doing for the people of Japan. We do not know what progress the Javanese are making under the Dutch, but we do know that the Dutch Government is protecting the interests of the native population where land exploitation is concerned.

England wake up.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

95. CANK SUTTAM.

ဝင်းနီ ဗုဒ္ဓဘဝ။

Kosala Territory. The Blessed One was travelling in the Kosala territory with a large retinue of Bhikkhus preaching and exhorting the people, and He came to the Brahman village of Opasada in the kingdom of Kosala, and was staying in the Devavana full of sala trees to the north of Opasada, and here at the time was staying the Brahman Canki, enjoying the patronage of the King Pasenadi of Kosala, and the householder class of Brahman residents of Opasada having heard that the ascetic Gotamo of Sakya clan with a large retinue of Bhikkhus had arrived at Opasada and was staying in the Deva Wood to the north of Opasada, and having heard of the fame of the great Ascetic that he is all-knowing and that he has attained the condition of the supreme Buddhahood and is exhorting kings and men, and a teacher of gods and men, and that He is preaching the thrice sweet Dhamma expounding the complete life of holiness in all its perfection, and they said, it is good to see such holy beings, and the householder Brahmans leaving their homes were going to the

Wood where the Buddha was staying, and at that time the Brahman Canki, who was staying in the upper story of his mansion had got up from his noonday siesta, having seen the householders going towards the northern direction in a large company, and calling his charioteer inquired why the householder Brahmans of Opasada were going in a large company towards the northern direction, and his charioteer answered and said that the Ascetic Gotama of the Sakya clan, with a large retinue of Bhikkhus has come and is staying in the Deva Wood of sala trees, and the Brahman Canki directed his charioteer to go to the householder Brahmans and tell them to wait in as much as the Brahman Canki also wishes to go and see the Ascetic Gotamo and he did as directed.

At this time there had come to Opasada about five hundred Brahmans from various places on business, and were staying with Brahman Canki and they heard that the Brahman Canki was going to see the Ascetic Gotamo and they came to him and asked him is it true that the venerable Canki is going to visit the ascetic Gotamo? Yes said Canki. And they said the ven'ble Canki should not go to see the ascetic Gotamo, the ascetic Gotamo should come to see the ven'ble Canki. The ven'ble Canki belongs in both sides of father and mother for seven generations to a pure family, and the Brahman Canki is possessed of great wealth, and the Brahman Canki is learned in three Vedas and in allied sciences, and the ven'ble Canki is of beautiful complexion, of the colour of Brahma, and is full of virtue, and has a large retinue of disciples, about three hundred young Brahmans, and the king of Kosala honours and he has extended his royal patronage, and for these reasons the ven'ble Canki should not go to see the ascetic Gotamo. And the Brahman Canki thereupon showed the Brahmans the many reasons why he should go to see the ascetic Gotamo and why the ascetic Gotamo should not come to him, viz that the ascetic Gotamo belongs to the royal family and is of pure descent, that he has renounced manifold wealth, and that in the prime of youth he renounced everything and became a homeless ascetic, that the ascetic Gotamo is of beautiful complexion of the colour of Brahma, and is the embodiment of virtue, and is the master of many pupils, and is of exalted holiness and full of calm, and is a "karmavadi and a kiriya-vadi", and he is of exalted rank, and people from foreign parts come to him to ask questions, and many thousand devatas pay homage to the excellent ascetic Gotamo, and the fame of the excellent Gotamo is widespread, and the ascetic Gotamo is the embodiment of bodily perfection and is the possessor of the 32 great signs, and the king of Magadha, Bimbisaro, and all his family are followers of the ascetic Gotamo, and the king of Kosala, Raja Pasenadi is a follower of the ascetic Gotamo, and the Brahman Pokkharasadi and all his family are the followers of the ascetic Gotamo, and the ascetic Gotamo has come to Opasada, and when any Brahman or ascetic comes to where my possessions are it is proper that I should entertain him and show him hospitality, and now that the ascetic Gotamo

has come to where my possessions it is proper that I should show him honour &c., and it is proper that I should go to visit the ascetic Gotamo and he has so many qualities of superiority it is I that should go to see him and not he to see me. Whereupon the five hundred Brahmans also decided to go to see the ascetic Gotamo, and they all came to where the ascetic Gotamo was, and after having exchanged greetings sat on one side, and the Buddha began to converse with the more elderly Brahmans and at that time a young Brahman by the name of Kapadiko, shaven headed, sixteen years old, accomplished in the Vedas and other cognate sciences, was sitting among the crowd, and while the Blessed One was conversing with the elderly Brahmans, he would interrupt the conversation by his talk, and the Blessed One upbraided the young Brahman, addressing him Bharadvaja, said, not to disturb while the elderly Brahmans were engaged in conversation, and when the conversation is over he could begin his talk. Whereupon the Brahman Canki said to the Blessed One, ven'ble Gotamo, do not upbraid the young Brahman Kapadiko, for the young Brahman is of noble family, is well accomplished, is a pandit, and is able to discuss and argue with the ven'ble Gotamo. And the Blessed One thought certainly the young Brahman has been well trained in the Brahman lore and they have made him the leader, and the young Brahman thought, the ascetic Gotamo will look at me eye to eye and then I will ask him a question and the Blessed One reading the thought of the young Kapadiko, looked at his face, and the young Brahman put the question, viz., that the mantras of the Brahmans coming down from ancient traditions whether they are to be accepted as final revelations, what does the ven'ble Gotamo say? What say thou Bharadvaja, is there one among the Brahmans who can positively say this I know, and this I have seen, and all the rest is false? No, ven'ble Gotamo. Is there one among the teachers of Brahmans to affirm positively and say this I know and this I have seen? No. Is there one among the ancient Brahman rishis, the makers of the mantras viz.; Atthako, Vamako, Vamadevo, Vessamitto, Yamataggi, Angiraso, Bharadvajo, Vsættho, Kassapo, Bhagu, who can say positively this I know and this I have seen, and all the rest is false? No, ven'ble Gotamo. So you see Bharadvajo there is not one among the Brahmans, nor among the teachers, nor among the rishis who can say positively this I know and this I have seen, and all the rest is false. It is like a string of blind men, who could not see at the beginning, nor at the middle, nor at the end, and the saying of the Brahmans may be compared to the blind men who see neither at the beginning, nor at the middle nor at the end. It being so does it not show that the faith of the Brahmans is based on no foundation? And the reply thereto was that the faith of the Brahmans is accentuated by tradition. Bharadvaja, said the Buddha first came faith, now comes tradition. There are five principles which bring twofold results in this life—they are faith, desire, tradition, &c. The dogmatic acceptance of each of these produces prejudiced views. The wise man who is

guided by truth is never dogmatic. Excellent Gotama, in what way can one protect truth? Bharadvaja, there is the man of faith and he thinks he has faith, and the devotion thereto protects him, and he does not go to dogmatize, that his version alone is right, and all else is wrong. Observance of truth may be based on five principles, but beyond this is the comprehension of truth. The doctrine that is hard to comprehend, subtle, deep, which teaches one to abandon evil, which could not be comprehended by one who is yet under the threefold evil of covetousness, ill-will and stupidity. One who is free from foolishness sees one who has faith, and he goes to him, and associates with him, and listens to him, and hears the Doctrine, and retains the same, and then investigates the meaning, and then reflects which produces attention, desire, exertion, &c. In this wise is wisdom comprehended. The way to reach truth is by exertion, ceaselessly persevered, and the Blessed One enunciates other principles which are in association therewith. At the end of the discourse the young Brahman is converted and he becomes a lay follower of the Blessed One.

96. ESUKARI SUTTAM.

ඒසුකාරි සුභංගං.

Savatthi—The Exalted One was staying at the Jetavana Monastery, and the Brahman Esukari came to see the Blessed One. Having exchanged words of pleasant greeting he sat on one side, and said that the Brahmins have enjoined the four kinds of ministrations to the Brahmins, to the Kshatriyas, to the Vessas and to the Sudras. In what way do the Brahmins enjoin the ministrations to be observed on the Brahmins? The Brahmins should minister to the Brahmins, the Khattiyas should minister to the Brahmins, the Vessas should minister to the Brahmins, and the Sudras should minister to the Brahmins. This is the ministration of the Brahman. And the Brahmins have enjoined the Khatriya ministration: the Khatriya should attend on the Khatriya, the Vessa should attend on the Khatriya, the Sudra should attend on the Khatriya. This is the Khatriya ministration. The Brahmins again have taught the Vessa ministration, the Vessas should attend on the Vessas, and the Sudras should attend on the Vessas. This is the Vessa ministration. Again the Brahmins have taught the Sudra ministration, the Sudra should attend on the Sudras. Who is there else to minister unto him? And this is the Sudra ministration. What does the excellent Gotama say? What say thou Brahman? Do the Brahmins know the whole world that they should grant these fourfold ministrations? Not so excellent Gotamo. It is like, O Brahman, a poor man being told to take flesh and to give money, this fourfold appointments of the Brahmins that in this way should ministrations be performed. I do not say Brahman that all should be served, and neither do I say that all should not be served. He who is evil he should not be

served, and he who is not evil he should be served. This applies to all the fourfold classification. In serving the evil there is no advantage. I do not say that because a man is of high family he is great, I do not say that because a man is of high family that he is wicked; I do not say, Brahman, that because a man is wealthy he is great, and I do not say that because a man is wealthy he is evil; I do not say that because a man is of noble clan that he is great, and I do not say that because a man is of a noble clan that he is evil. A man of the high caste may kill, he may be dishonest, he may commit adultery, given to lying, slander, using harsh language, given to idle talk, show illwill, and be covetous, and be foolish in not accepting the law of cause and effect. Such a one though of the noble caste is not good. This I say. A man of the noble caste or rank may abstain from these ten evils, such a one I say is good. A man of high caste, or a man of riches if such a one violates the laws of morality, the ten rules of social morality, he is not good. Equally all should not be served. I do not say that all should not be served and ministered unto. He who deserves to be ministered unto that such a one should be served, it helps to develop one's faith, one's conduct, one's power of attention, one's charitable disposition, one's wisdom.

The Brahman Esukari again said, excellent Gotama, the Brahmins proclaim the four kinds of wealth regarding the four castes. The Brahmins to receive alms; the Kshatriyas to be trained in the use of bow and arrow; the vessas to be engaged in agriculture and cattle keeping, and the Suddas in menial work. The Brahmins have so proclaimed and each of the castes should not go beyond their specified limits. What has the excellent Gotama to say on this subject? The Buddha combats the views of the Brahmins and proclaims the Aryan super cosmic wealth common to humanity, and the Blessed One explains the anthropological origin of castes according to heredity. In this wise did the ancients enunciate the system of caste based on heredity and parentage. Fire is built by the use of different kinds of fuel, dry grass, dry cowdung, dry wood &c., and the fire is named after the fuel. The individual born of Khatriya parents is classified under the Khatriya clan, so are the Brahmins, so are the Vessas, so are the Sudras. But the Khatriya who renounces his home and wears the yellow robe and becomes an ascetic and comes under the influence of the Tathagata's Doctrine and discipline and abstains from destroying life, from dishonest gain, and from all sexual intercourse, &c., and exerts to gain the wisdom of righteousness.

So does a Brahman, so does a Vessa, so does a Sudra. What think you Brahman; can a Brahman, or Kshatriya, or a Vessa, or a Sudra in this territory live generating thoughts of love without showing illwill? Each of the four castes can live generating thoughts of love, excellent Gotama. Similarly Brahman, each of the four castes can live observing the ten precepts. What think you Brahman cannot

a Brahman go to the river and bathe and wash the dirt off his body ? Can excellent Gotama. Each of the four castes can go to the river bathe and wash the dirt off his body. Similarly each of the four castes can enter the Doctrine and the discipline of the Tathagato and exert in the path. The Blessed One shows that the fire whether lighted by the high castes or low castes gives the same heat. Similarly whatever caste may be the individual by abstaining from the ten evils and going under the discipline of the Tathagato can certainly gain righteousness. At the end of the discourse the Brahman became an Upasaka.

(To be Continued.)

Book Notices.

ISLAM IN JAPAN.

A copy of the *Islamic Fraternity* has been sent to us for review. The editor is M. Barakatullah, a native of Bhopal, and the paper is published at Tokyo. It seems that several Japanese have of late embraced the religion of the Arabian prophet. And now an attempt is being made in Tokyo by the foreign Muhammedan residents of that city to propagate the Arabian religion in the land of the Rising Sun. The followers of Muhammad daily worship turning their faces toward Mecca, with their backs to the Rising Sun, and now by an irony of fate the people of the land of Rising Sun are to be slowly converted to the views of the land of the setting sun. The day that Japan changes her beautiful religion composed of the three great historic doctrines of Confucius, Buddha, and of the divine ancestors of the Mikado, we shall see the beginning of the decline of the virility of the heroic Japanese. The first thing that Muhammad did to gain his object was the promulgation of certain principles which when carried out gave him power politically, and then he ordained the destruction of all idolators. Ancient civilizations went down under the sledge hammer attacks of Moslem cohorts. "Kill the infidel" was the shibboleth of the follower of Muhammad. The civilization of ancient India was destroyed by the Moslem invaders. Venerable structures that stood for centuries received no compassionate treatment at the hands of the Moslem vandal. Art was to him the work of the devil, and the savage hordes destroyed all that was beautiful in ancient India. The ancient Indian civilization of Java received similar treatment. For centuries the Moslem vandals continued the work of demolition of every Indian temple that stood in some historic spot. Buddhism was the first object of attack when the first invaders under the

banner of Islam came to India. In Khotan, Bamian, Balkh, Chitral, Turkestan, Turfan, and Candahar and Afghanistan the Muslim invaders had seen grand temples dedicated to Buddha, and after having successfully destroyed them they continued their vandalism in Kashmir, Punjab, and in the Gangetic Valley. The word used by these vandals to designate the native of India was "Hindu" and the word that they adopted to show that he was an idolator was "buthfaras" which connotes a worshipper of Buth, the Persianised form of Buddha.

After a thousand years of Islamic activity what do we see in countries where Islam is the state religion? It is unsuited to civilized peoples. The American people assembled at the Chicago Parliament of Religions in 1893 hissed at the Mohammedan Delegate when he attempted to speak on the merits of polygamy as enunciated by Mohammad, and he had to sit down. Despotism is the form of government that a monotheistic polity enunciates, and we see the countries today where the religion of Islam is all powerful, Persia, Turkey, Egypt, tottering under despotic rule, and sixty millions of Hindu Moslems in India under the beneficent rule of England.

What we should like to see is that thousands of scientifically trained young Japanese going out to teach the gospel of sanitary science ethics and the principles of evolution to the illiterate people in Moslem lands, and to teach the Moslem residents of Japan the degenerating influence of Islamism. Islam is a sensual monotheism and absolutely unfit to a nation that cherishes the desire to develop.

Christianity and Islam are two sister religions with a Semitic basis. Both are crude, unscientific, blood thirsty, iconoclastic, intolerant, dogmatic. Both propagated teachings of their respective founders by persecution, bloodshed, and vandalism. Wherever the propagandists went they destroyed older civilizations, massacred the professors of other religions, burnt libraries, and left no vestige of ancient monuments. In Java the beautiful temples of the Buddhists noted for their architectural symmetry were demolished by the vandals of Islam. In India three early invaders bearing the banner of Allah left nothing for the future historian to investigate in the field of architecture and religious literature. Now that they have neither the power to wield the sword nor burn innocent people they have adopted other tactics. They might now as well try to paint the sky in the propagation of their respective faiths in civilized lands. What has Islam to offer to the scientific world? Look at the countries near about Mecca, and what do

we see in lands where the Koran is made the basis of a state religion? Persia, Turkey, Afghanistan, Egypt, are they making progress? So long as the dogmatics of Islam sway the minds of a people progress in scientific lines is impossible. It is the same in lands where the religion of Christ is made the chief factor of the state. France under the Jesuit clergy instead of making progress was declining, and the superior statesmanship of the republican administrators discovered the truth that so long as the people are guided by the religious feelings under Catholic influence so long there would be no real progress. And the Government adopted severe measures and expelled the Church fathers from their monasteries. In Italy we see the same kind of demoralization under an effete Catholic hierarchy. Portugal has done well in expelling the agents of Jesuitism. We may now see better times, and we sincerely trust that the new Republican Government will adopt a programme for the enlightenment of the Portuguese people. Spain soon will we hope adopt measures to emancipate the people from the thralldom of the Vatican. There is not one Catholic country today where we see signs of advancement. The Catholic Church is the enemy of progress. For two thousand years she has invariably hindered the path of progress. Today the Vatican is hurling anathema on the leaders of Modernism. Her spirit is the spirit of Medievalism. Science she thinks her enemy. In Protestant lands the scientific spirit rules, and the Church is a mere sham. She is tolerated as an heirloom, but she cannot raise a finger to help the cause of scientific progress. Her dogmas are being rejected by the leaders of science. In sociological matters she is a hindrance. The Bible and the Koran are both doomed in this age of science and psychological development. The future belongs to science and to the spirit of Humanity. Fiends who love blood of cattle and heifers, and goats and pigs, and saviours who send innocent children because they have not been baptized to an eternal hell, can no more command the respect of enlightened humanity. There is only one religion that shall receive a reception at the hands of humanitarian progressive peoples, it is the Religion that was preached and propagated by the Blessed One, the Tathagato Sakya Muni. It is universalistic, compassionately humane, is in sympathy with the most advanced thought and it is founded on the great law of a continuous Causality ending in the emancipation of the fully developed individual. It is the religion for the Superman.

ANNUAL PROGRESS REPORT OF THE ARCHÆOLOGICAL SURVEYOR,
NORTHERN CIRCLE FOR THE YEAR ENDING 31ST MARCH, 1910.

We have to thank the authorities for sending us a copy of the Progress Report of the Archæological Surveyor, Northern Circle.

The Archæological Surveyor of the Northern Circle is in charge of the Muhammadan monuments, on whose conservation the following amounts were spent in 1909 :—

			Rs.	As.	P.
In the United Provinces	...	...	46,375.5.	3	
In Punjab	...	...	52,812.0.	2	
At Ajmer	...	...	5,381.5.	10	
Annual expenditure of the Archæological					
Surveyor's establishment	...	...	14,717.8.	6	

We have also received with thanks a copy of the List of Ancient Monuments in Burma—Mandalay Division—, from the Superintendent of Archæology in Burma.

News and Notes.

The 115th yearly Report of the London Missionary Society, which has just been issued, says the London Times, 'shows that the total income for last year from all sources was £191,390, and the expenditure £4,857 in excess of that amount. There are 295 **Christian Missionary Societies.** European Missionaries, with 962 ordained native agents and 4,091 preachers. The church membership is given at 86,494, an increase of 1,668 with 300,052 native adherents, an increase of 4,522.

The Secretaries of Church Missionary Society report that, including one gift of £4,000 more than £9,000 has been promised towards the cost of sending out the new Missionaries this autumn. At least 32 new Missionaries will leave this country, but some of them will be honorary workers.

Mr. George R. Sims in the course of an article to the *Black and White* says "Yet in one year in England and Wales nearly half a million children, either through active

A Mad World. cruelty or cruel neglect, suffered daily and hourly torture. The figures I give here I have given before, and not only have they never been challenged, but the Bishop of London, in one of his addresses referred to them and assured his audience, that speaking with a close knowledge of

the subject, he had not the slightest hesitation in accepting them. Half a million children, the victims of parents or those acting in the place of parents, cruelly tortured in one year, in this civilized land in the twentieth century of our Christianity."

"Not long ago I sat by the side of the Chaplain of one of his Majesty's goals while a poor woman, who stared vacantly in front of her in the dock at the Old Bailey, was ordered to be detained during his Majesty's pleasure. She had drowned her year-old baby in a tub of water because she felt too tired to wash and dress it."

Christian England! And yet how impudent and audacious are the Christian folk in England who dare send missionaries to Asia by the ship load to convert the "damned heathen." In all Asia there is less brutality and licentious abominations than in Christian England. It is high time that the moral consciousness of educated Asiatics should be awakened at the appalling spectacle of sensual abominations that are enacted night after night in the great cities of England. The moral consciousness of Christendom has no objective existence.

Buddhists of Asia wake up from your lethargic sleep and organise a propaganda to disseminate the exalted moral principles of the Tathagato among the "heathens" of England.

Says the London Times "Prayer book revision was the subject of lengthy discussions by convocation during the week."

It seems that "with the increasing purposes of providence" the supplications to the "Almighty" have also to be modified. But why lengthy discussions are made an essential part of the Convocation it is not easy to guess. A new prayer shall have to be added when aeroplanes are being used for aerial locomotion! In spite of the scientific progress that are being made in England superstitions still rule the minds of the British public. Catastrophes, cataclysms, volcanic eruptions, tidal waves, disastrous shipwrecks and railway collisions, &c., continue to increase with the increase of commercial and industrial activity, but we see no help forthcoming from the supplications made to the "Almighty" who had his habitation at the summit of Mt. Horeb. If prayers have any good result we should see the Moslem races who pray five times a day, the most prosperous and progressive of all people. Had the Drawins, Huxleys, Edisons, Marconis, Curies, Hiram Maxims, Farmans, Bleriot, Wilbur Wrights, &c., instead of making researches in their scientific laboratories sat supplicating to the Almighty to give them light, Europe would have remained just as it had been in the Medieval period of theological inquisitions. Ignorance blinds us and selfishness creates fetters and binds us to remain in a state of misery and suffering. It is enlightenment that the world needs to-day not prayers to blood-thirsty dieties.

Maha-Bodhi Society, Colombo.

STATEMENT OF RECEIPTS AND PAYMENTS FOR OCTOBER, 1910.

RECEIPTS.			Rs.	Cts.	PAYMENTS.			Rs.	Cts.
To Interest ...	...	...	176	56	By M. B. Press ...	...	...	1309	55
„ Subscriptions of Members ...	...	...	57	25	„ Establishment, Colombo & Calcutta ...	...	...	69	81
„ Proceeds of Book sold ...	...	...	39	70	„ Management of Schools ...	...	...	385	22
„ Donations:—					„ Rent ...	...	...	220	00
Don Padure Appuhamy ...	5.12				„ Anuradhapura Land ...	...	...	47	00
Mr. Jannis Dias ...	1.00				„ Tools & Plants ...	...	...	191	70
„ P. P. Gunawardena ...	5.00				„ Book Agency—Account Sales paid ...	...	...	5	55
„ M. James... ...	3.00				„ Hiniduma Land—Balance Purchase	...	...
„ M. D. C. Jayawardena ...	1.00				Money paid ...	...	...	3065	94
„ M. Samuel ...	10.00								
„ D. N. Janis ...	13.00								
„ P. A. Amarasakera ...	1.00	39	12						
„ Hiniduma Land—Contributions									
received from shareholders:—									
Don Pedroe Appuhamy,									
Kurunegale ...	5.00								
Mr. A. A. W. Ratnayaka, Deniyaya	100.00								
„ S. W. W. Ratnayaka „	25.00								
Anagarika H. Dharmapala,									
Colombo	250.00								
Mr. & Mrs. E. Hewavitarane „	50.90								
Mr. & Mrs. S. Hewavitarane „	50.00								
Mr. J. Moonesingha ... „	50.00								
„ M. D. C. Jayawardena,									
Heneratgoda ...	5.00								
Horatala Upasaka Appuhamy,									
Dandagamuwa ...	25.00	560	00						
„ Mibintala Chaitiya Wardhana Society									
Cash received ...	...	3	50						
„ Rent ...	...	40	44						
„ Management of Schools ...	...	400	00						
„ M. B. Press ...	...	1530	82						
„ Mrs. Forster Fund, Loan ...	...	3065	94						
		5913	33					5294	77
„ Balance brought forward from last month		1519	64		„ Cash in hand ...	...	...	2138	20
		Rs.	7432	97			Rs.	7432	97

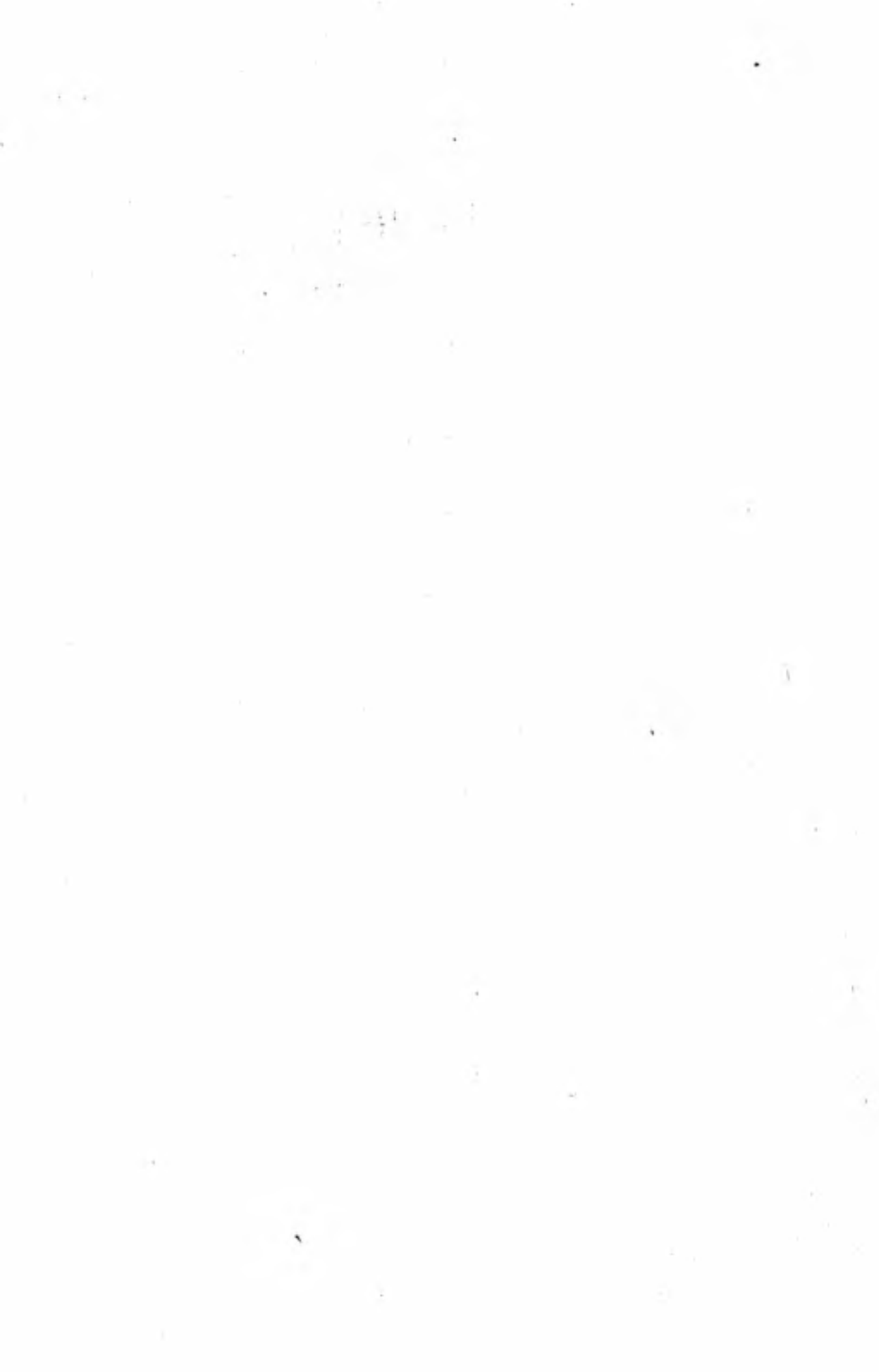
E. S. JAYASINHA,

HARRY DIAS,

Colombo, 1, November, 1910.

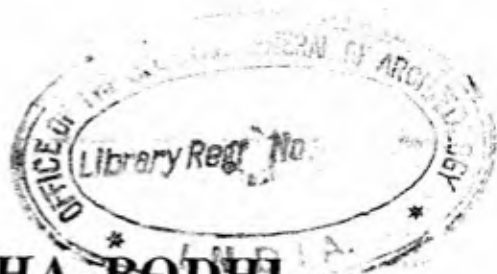
Accountant

Treasurer, M.B.S.





FIRST FLIGHT OF STEPS
AT MIHINTALE.



THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY ANAGARIKA H DHARMAPALA.

Vol. XIX.

FEBRUARY, 2454 B. E.
1911 A. C.

No. 2.

The Religion for the Depressed Classes.

India is the land of differentiations. There are in the Indian pantheon about three hundred thirty three millions of he-gods and she-gods. The principal gods are Brahma, Vishnu, Iswara, Ganapati, Kartika, Indra, Prajapati, Varuna, Soma, &c. The she-gods are Kali, Durga, Parvati, Jagadatri, Saraswati, Lakshmi, Annapurna, &c. The Gangetic Valley was the home of the Aryan Dwijas. South of the Vindhya hills was the home of the Andhras, and the Dravidas. Of the twice born castes the two chief castes are the Kshatriyas and the Brahmanas. The third caste is the Vaishya caste, and the non-dwija caste is the Sudra. The Sudra is supposed to have been produced from the feet of Brahma. And he was appointed by the Brahmans to serve the other three castes. It is evident that by this classification the priestly law-givers intended to show that the Creator himself was the party responsible for this unjust classification. It is also an indication that certain limbs of the Creator himself were not equally pure.

Outside the four castes there are what are called the Depressed Classes. They are outside the pale of Aryanism. The Brahmans have no concern with them. They are not expected to read the Vedas, and the Brahmana rituals are not for them. And to the class of Sudras and the depressed Class practically there is no religion, except to make sacrifices of slaughtered animals. Pigs, buffaloes, goats &c., are the animals slaughtered to appease the he-gods and she-gods. No wonder that the millions of the illiterate people of India find no hope for their salvation, either here or

hereafter. In this life they exist as human donkeys. God was created by the priestly law-giver, who also created the castes to keep the larger majority in ignorance and stagnation. In all religions positing a creator the priest's mediation is necessary. At first the gods were accessible to men and women. But with the experience gained the gods were kept in the back-ground, and kings were elected by common consent.

According to the Smritis the Sudras are prohibited from reading the Vedas. In the Vedānta Sūtras, Sacred Books of the East, vol. 34, pp225-228, we read "the smritis prohibit their learning the Veda, their studying the Veda, and their understanding and performing Vedic matters. The prohibition of hearing the Veda is conveyed by the following passages: "the ears of him who hears the Veda are to be filled with molten lead and lac", and because a Sudra is like a charnel-house the Veda is not to be read in the vicinity of a Sudra. His tongue is to be slit if he pronounces it; his body is to be cut through if he pronounces it; his body is to be cut through if he preserves it." Says Maṇu, "in the Sudra there is not any sin, and he is not fit for any ceremony."

The highest knowledge according to the Brahmins is to be obtained by a study of the Vedas, but the highest knowledge has been purposely denied to them. The Sudras and the depressed classes are in the category of the undeveloped, and the caste system is the authority for withholding the higher knowledge. Now comes the Lord of Compassion preaching the Doctrine of Immortality, calling on all to give ear, and to rejoice that in this world in this life, man need not belong to a peculiar sect, or to a specialised tribe or race, or caste, to obtain the highest knowledge and the highest happiness. Other religious promulgators enunciated their especial doctrines holding forth the hope not in this life, but in a world to come. The poor shall remain poor in this life, but in the next world he may get the happiness of seeing the rich being tormented in hell, while he is reposing in the bosom of god! No special revolution is necessary, according to the Dhamma of the Tathagato to attain to the highest wisdom and happiness by means of enlightenment. No special ritualism is needed, and no priest's mediation required to attain to a higher spiritual condition. The discarded class is therefore the especial object of Buddha's compassion.

The Brahmins are proud of their gotras and their kulas; and the Kshatriyas are proud of theirs. Pride is a destructive element interfering with their progress, and the Buddha's gentle teachings did not agree with those who made it a religion to practise and uphold the gotra pride, to them who had no gotra to uphold Buddhism was especially fitted. Especial effort is needed to destroy the pride in man, and the Vedic religion indirectly helped the upholding of the one feature which the Tathagato condemned as something

contaminating and a hindrance to the development of the higher spirituality which is necessary for the realization of the perfect condition of Nirvana.

The Dhamma of the Tathagato is compared to the deep ocean, and as the ocean recognized no especial individualization of the waters of the rivers Ganges and Jamuna that entered it, so the Buddha did not recognise *jati* and *gotra* when admitting the Bhikkhus into the Holy Order of the Bhikkhu Sangha. The Brahman class could have no objection if attempts are made to ameliorate the condition of the classes which are outside the sacrosanct circle of Brahman orthodoxy. Buddha as the Lord of Compassion came to save the whole world, not a special tribe. The Brahman religion is not for the non-Aryan and the Brahmans consciously arrogant of their priestly power made no concession to admit the races inhabiting other lands to their religion. The Burmese, Siamese, Arakanese, Tibetans, Chinese, and Japanese have no idea of caste differentiations, and the Dravidians and the Andhras of Southern India are to-day classified as non-Aryans, and no non-Aryan strictly speaking could be brought under the category of kulagotra. The Mongolian races before they were brought under the compassionate Doctrine of the Tathagato remained in a state of semi-civilization, and it was only after the humanizing influence had begun to permeate those races that they began to flourish. If the Brahman class would sympathise with the aspirations of the depressed classes it would be easy work for the Bhikkhus to commence work for the amelioration of these millions who are to-day in a state of degenerating stagnation. The Buddha, according to the Puranas, is the ninth Avatar of the Brahmanical pantheon, and as such is the Saviour of the Kaliyuga. According to the computations of Brahmanical chronologists, Krishna came to save the righteous and kill the wicked about 5000 years ago. All that was just, righteous, and true went down like a broken pot at the close of Mahabharata war. For 2500 years India was the home of sectarian strife, and sacrifices in the form of holocausts, were offered to the vedic gods under priestly guidance. Then the Buddha came in the form of Mercy preaching Love as the surest way of deliverance. He was represented as a wise and benevolent father, he is the heavenly father, Brahma. As such he was represented as sitting on a lotus seat. How common this representation was in India, at least in the 6th century of our era appears from Varaha Mihira's Brihat Samhita, chap. 58, where the following rule is laid down for the Buddha idol:—"Buddha shall be represented sitting on a lotus seat like the father of the world." Vol. 21, S. B. of the East, p. 76. To the ancient Buddhists of India the Buddha was the "father of the world", and He was the God of gods, and the supreme One in the Universe. He is the 9th Avatar to the followers of Brahma and Vishnu and as such He is the supreme

One to be worshipped in this Kaliyuga. The 7th and 8th Avatars have had their day, but for the Kaliyuga warrior saviours are out of date. Other Avatars came to destroy the wicked and to save the righteous, but the Buddha in the form of Mercy came to preach the new Doctrine of Love and Mercy, to save the wicked and to enunciate the principal that no saviour is needed for those who are righteous, they save themselves. It is to save the ignorant that the Buddha came, not by means of sacrifice and rituals, but by enlightening them by offering to them the banner of Freedom. The time is come to preach again the Doctrine of Buddha's Love to the teeming millions of suffering India.

"I would uplift the masses to a life
Of greater happiness, by giving them
Better protection by the Law's strong hand,
Speedier justice, when they suffer wrong,
Help in misfortune, sorrow and distress,
More of the precious that is power
More of the training that fits brain and hand
To master life's hard tasks and conquer peace;
And crowning all, I would uplift the masses
Of the world's toilers, by the mighty power
Of faith and duty realised in deeds
That make the lowliest toilers heroes true,
As those whose fame-wreathed foreheads touch the stars."

C. C. Bonney in the Open Court, April, 12.

"A wail of human misery is ringing in my ears
The sight of utter wretchedness has filled my eyes with tears
The myriad huts of mud and straw, where millions toil and die
Are blots upon this fertile land, beneath an Orient sky.

Here then upon these plains of India was fought out the great conflict between Selfishness and Love. Alas! old deep-rooted despotism proved the stronger and Buddha's Christ-like doctrine of the Brotherhood of Man was driven into other lands."

J. L. Stoddard, vol. p. 102.

The Philosophy of Indian History.

Under the above title an article appears in the Modern Review of December 1910. It is a translation of a Bengali article from the pen of the Bengali poet Babu Rabindranath Tagore. He says "In happier lands, the people can find the eternal spirit of their country in its history; from boyhood they come to know their country through its history. Our case is just the other way. Indian history has concealed the true India. The narrative of our history from the invasion of Mahmud of Ghazni to Lord Curzon's outbursts

of imperialistic pride, is only a variegated mist so far as India is concerned. It does not help us to realize our true country, it only veils our gaze."

In the first place very few of the cultured Indians care for the development of the historical consciousness. The people are being fed with the mythical food harvested from works like Ramayana and Mahabharata. To them this is history. The modern word does not exist to the ordinary Indian. Happy are the people who have no past history. The Moslem history began with the camel driver, and he made history. The people of India and also of Ceylon have their histories but they neglect them. The existing monuments to be found in various parts of the great Indian peninsula are links in the chain of history, but how many of the educated Indians care to know who had been their builder. What more brilliant period is there in Indian history than the glorious period of the great Emperor Asoka, and yet how many of the learned Pandits know anything of the achievements of the people who had lived in India twenty two centuries ago. There are the orthodox class of Pandits who know Sanskrit Grammar, Nyaya, Tarka and the Vedanta, but how many of them are scholars in the real sense of the word. No scholar can be a bigot, and intolerance is not a characteristic of a learned man. But in India everything is sacrificed to the Moloch of caste. Lawyers there are who earn princely incomes, thanks to British Law Courts. What do they do with the incomes that they earn from their countrymen? How many of them give their time for the general welfare and the good of the country? The alien Britisher comes to make his pile, and no fault can be found against him. For a hundred years the educated few, educated in British history, in British law, in British science have associated with the British intellect, and yet how many of the Indians have learnt to make sacrifices for the welfare of the teeming millions of India's children?

The children of native parents from their ninth year begin to learn history not of India, nor of their own individualised land but of a country several thousand miles away. They know about William the Conqueror of England, about Richard, about Magna Charta, about the wars of the Roses, about the Tudors and the Plantagenets, about the House of Hanover and of the Guelphs, and all about Napoleon and something of the American war of Independence; but of their own country they have no idea of the achievements of the great people who lived in their own land. What are we to expect of a people who forget their own country and eat the husks that fall from other people's tables? The British are said to be a patriotic people, and we know that they do not teach their children about the historical personages of other lands. The unpatriotic show no interest in the development of their own race. The young child is taught by the foreigner to think lightly of his

own past, and the missionaries who are the teachers in many schools where the children of India and Ceylon get their education, are careful to teach the children to hate their own ancestors, and to sing the missionary song—"From Greenland's icy mountains &c."

The patriotic pride is an invaluable asset in the life of a child, and the germ like instinct which should be carefully cultivated is destroyed in embryo by the alien teacher, for it is very necessary for them that the child should not be made to love his own country.

Patriotic people in other lands give their life blood for the preservation of their independence, but in Ceylon and India thanks to missionary influence the growing mind of the child is influenced to hate the things that are born of the soil! The result is a slow destruction of industries and the pauperization of their own countrymen. The weaver at home is made to starve, while the foreign weaver gets fat at the cost of the starving weaver. Our forefathers helped the indigenous arts by patronising the native workmen, but in our generation the sons purchase gew-gaws and the brummagen manufactured in Austria, Belgium and in Germany. The ink that we use, the paper that we write on, the lamps that we light, the needles and pins that we use, the plates and cups and saucers, the bricks and cement that are used, the clothes that we wear all come from foreign lands. They are not made in India. But the raw material is to be found in abundance, and yet how few of the wealthy sons of India and Ceylon think of the economic waste which could be prevented to the gain of the many in India. The wealthy class in India are ignorant of history, they have become rich by means of the labouring class, and they only think of their own personal comforts and of getting some kind of decoration which to the Englishmen has no meaning.

Maharajah is supposed to be the ruler of a territory, in point of rank he is like a petty king, and he is styled His Highness Sir Maharajah of Multum-pore. It is something like the Duke of Argyle being styled Hon'ble Sir Duke of Argyle. So idiotic are the aristocratic fools of India that they would not even think how foolish they look in the eyes of the aliens.

The Devanagari-Pali Text Publication Fund.

Two thousand five hundred years ago our Blessed Buddha first preached the Dhamma to the five Brahman Bhikkhus at the Deer Park, Isipatana, (modern Sarnath) at Baranasi (Benares). The wheel of the Sacred Law of the Buddha since then had been kept arolling by the yellow robed monks of the holy Order of the Bhikkhu Sangha. All Asia at one time sang the glorious melodies of the Pali. That was before the birth of the religion of Jewish fishermen

of Galilee, and then the religion of the Arabian camel driver had not been born. The sacred land of the Buddhas is the middle country of India watered by the Jamuna and Ganges, and when the great Lord of Compassion was born the people were all happy and independent, and no foreign invaders brought misery on the people by destroying their homes, and what was produced in the land was consumed by the sons of the soil. Contentment, happiness, prosperity, literary progress were visible throughout India. The Kshatriyas were heroic and worked for the progress of the people. They were the custodians of the literature and the philosophy of the land. The Brahman class officiated as priests in offering sacrifices to the gods whom they had created. By luxurious living the Kshatriyas declined and the Brahmans found the opportunity to gain certain boons for their own exclusive advantage. Then came the change, and orthodoxy triumphed. All power was concentrated in the hands of the priesthood, caste restrictions were enforced, and theological bureaucracy ruled. The millions of the people who did not belong to the priest class were classed as sudras, and their intellectual, social and moral progress stopped. India became a land of slaves. Foreigners found the opportunity to gain a foothold in the land. Brahmanism and priestcraft helped to destroy the manhood of the Indian people. What the Buddha had built up by His teachings of the great lessons of love, brotherhood, individual development, self-reliance, and self-abnegation were destroyed by the Brahman metaphysicians from the time of Sankara.

Sankara, the Dravidian born in the Kerala country beyond the confines of Aryavarta, paved the way for the enslavement of the whole Indian people by his utterance. He was the fore-runner of all rabid Anglo-Indian hostile critics of modern India. He emphasised the supremacy of the Brahman and the servility of the Sudras. They were to be forever slaves, and learning should be withheld from them. Henceforward the stagnation of India was assured. The Moslem period was the climax of Indian degeneration. Then came the merchants, freebooters, and invaders from various parts of Europe. Denmark, Portugal, Holland, France, and England sent their respective merchant vessels to the Indian seaports to trade. The other European races gave up the trade with India and England became supreme in the field of commerce.

All things change. This is the law of the universe. The people of India should be taught this immutable Doctrine. They should be taught the foolishness of the caste theory. They should be taught the greatness of manhood wherever found. They should be taught the importance of the Doctrine of all embracing love. The doctrine of self-help should be enforced and the theory of a vicarious saviour and an aristocratic priesthood should be held up to ridicule. The doctrine of Evolution

and germinal development should be taught to the children of India. It is in the Brahmanical puranas that an Avatar appears to save the righteous and to destroy the wicked, and in their puranas it is mentioned that the Buddha is the ninth Avatar, the modern avatar, the tenth has not yet been born. It is the Doctrine of the Ninth Avatar that it is needed today. But the Dhamma preached by the Buddha is not to be found in India. The Pali scriptures which were once chanted in the great capitals of India today are lost to India. But they are to be found in Ceylon, Burma and Siam. And it is the great desire of the Maha Bodhi Society to publish the Pali texts in Devanagri type. The people of India do not like to see their sacred scriptures published in an alien character. Devanagri is sacred to them. It is therefore necessary that the Pali scriptures should be printed in the Devanagri characters. The teeming millions will have a sacred scripture common to all classes. The meanest will have the privilege of reading the sacred Word of the Great Buddha, of the royal line of the Suryavansa Sakya Kshatriyas.

For nearly a thousand years there had been no opportunity given to the so called low castes to individualise themselves by following the rationalistic synthetic plan. The Doctrine enunciated by the Great Teacher emphasises the principle of self-culture and the supremacy of self.

The Maha Bodhi Society request that all who love the teeming illiterate millions of India will respond to this appeal to print the Pali text in Devanagri character. The Majjhima Nikaya is ready to be sent to the press, and we hope that our sympathisers will send contributions for the Devanagri Publication Fund. "Dhamma danam sabba danam jinati. The gift of the Sacred Law conquers all other gifts."

Donations may sent to the Hony: Treasurer, Maha Bodhi Society, 46 Baniapooker Lane, Culcutta, marked Devanagri Pali Publication.

Opium Traffic.

Times are changing, and the moral conscience of British ecclesiastics is undergoing change for the better. British administrators and colonial governors of the fifth decade of the 19th century were unscrupulous in their dealings, and the only object they had in view was to make money sacrificing all moral principles. The Chinese did not want opium but they were forced to eat and smoke the deadly stuff by the Britishers who wanted revenues. The Britishers succeeded in making the Chinese for nearly fifty years a demoralised people, but the

success of the Japanese in the late Russo-Japanese war opened the eyes of the Chinese to the enormous amount of harm the opium traffic was doing to their race. Backed up by the Japanese the Chinese determined to have the opium fiend driven out of China. The Chinese have succeeded and the people realising the situation are compelled to agree to the terms laid down by the Chinese. In this connection it is a relief to find that some of the Anglo-Indian retired officials have taken sensible views on the subject. The following is from the pen of Sir C. A. Elliot:—"The abolition of the opium traffic, if I understand the case rightly, affects first and directly (a) the cultivators of opium in Bengal; (b) the cultivators in the Native States; and secondly British India will lose annually 4½ million pounds sterling. Taking the latter result first, the grievance is that possibly some new taxation will be required as a substitute for this lost amount, or else that some useful or necessary expenditure may have to be postponed. One answer to this is that the result anticipated is at present problematical; it may be that the natural growth of existing sources of revenue will compensate for the opium deficiency. But even if this does not happen, have the people of India really any right to complain? The opium revenue accrues from an export duty on an article which China is forced by a treaty to import against her will. Is there any moral justification for such an export duty? Would it be possible to enforce it on any other country than China? May we not fairly say to India: "Be thankful that you have enjoyed this source of revenue so long, and do not complain if by a natural change of taste and feeling your customer now no longer desires to deal with you in this article, and cannot be compelled by us to do so."

The change of British morality is due not to any moral evolution inherent in the British nature, but to external environments. China is no more in her dotage, and England has been forced to realise the wonderful development of the Chinese character, and as there is no possibility of thrusting the British bayonet at the face of the Chinese, the British ecclesiastics now come forward with the argument that it is immoral to force on the Chinese a poison that is unacceptable to them.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

No 97. DHANANJANI SUTTAM.

ධනංජනී සුත්තං.

Rajagaha.—The Exalted One was staying at the Veluvana Monastery. At that time the ven'ble Sāriputta with a large retinue of Bhikkhus was travelling in the Dakkhinagiri, and a certain

Bhikkhu having spent the rainy season at Rajagaha arrived at Dakkhinagiri, and came to the place where the ven'ble Sariputto was staying, and having exchanged greetings with the ven'ble Sariputto, he sat on a side. And the ven'ble Sariputto then asked the Bhikkhu about the Blessed One whether He was in good health, and whether the assembly of Bhikkhus were in good health, and the Bhikkhu answered in the affirmative. Again the ven'ble Sariputto asked about the Brahman Dhananjani of the Tandulapala Gate, whether he was in good health, and the Bhikkhu answered that he was strong and in good health. Sariputto further asked whether the Brahman was diligent in doing good. He answered instead of doing good that he is robbing both the householders and the king. His wife who was a good woman having died, he has again married and his new wife is a woman who has no faith. After having stayed some time in Dakkhinagiri the ven'ble Sariputto returned to Rajagah, and was staying at the Veluvana monastery. And Sariputto taking the begging bowl in hand went to receive alms to the city, and he saw the Brahman Dhananjani at the outer gate of the city, and having finished his meals the ven'ble Sariputto came to meet the Brahman Dhananjani, and the Brahman having seen Sariputto at a distance greeted him, and Sariputto directed him to meet him under a certain tree, and the Brahman having finished his noon-day meal, went to meet the ven'ble Sariputto, and having exchanged greetings sat on a side. And the Brahman was asked by Sariputto whether he was diligent in the performance of good deeds, and the Brahman answered excellent Sariputta, where is the time for being diligent in doing good deeds? I have to take care of my parents, feed and clothe my sons and daughters, maintain my servants and menials, have to attend on friends and ministers, have to attend on my relatives, and entertain guests when they come, and give the necessary gifts to the departed ancestors, and attend to the worship of the deities according to the rituals, and attend on the king, and to my own bodily wants. What think you Dhananjani of a man who for the sake of nursing and taking care of his parents does evil deeds and unlawful deeds, and when the time comes for him to appear before the guardians of hell, having been dragged by them thereto, and if he were to say to them that he did evil for the sake of his parents, and therefore that he should be forgiven; will he be forgiven? No excellent Sariputta, he will be thrown into hell. In a similar manner the man who says that he had to do evil for the sake of his children, or for the sake of his servants, or for the sake of his friends and ministers, or for the sake of his relatives, or for the sake of his guests, or for the sake of the departed ones, or for the sake of deities in having to propitiate them, or for the sake of the king, or for the sake of his own body. The guardians of hell will not listen to any of these, but they will hurl him down to hell. What thinkest thou Dhananjani, which is better to do good for the sake of one's parents or to do evil? To do evil for the sake of one's parents is not good. To do good for the sake of one's parents is certainly better. Of the two, to do righteous deeds is good, and to do unrighteous deeds is not advantageous. There is a way Dhananjani to nurse parents by adopting righteous methods, without doing unrighteous

deeds, but following the path of meritorious deeds. In the same way Dhananjani one can maintain his sons &c., his servants and slaves, attend on his friends, &c., by adopting righteous methods, without doing unrighteous deeds, but following the path of meritorious deeds. In the same way Dhananjani one can worship the deities without doing evil and adopting unrighteous methods. It is better to avoid evil even for the sake of propitiating the gods. In the same way Dhananjani, one can attend on the king without doing evil, for of the two, the better one is to avoid doing evil, and follow the path which accrues merits. In the same way one can attend to the wants of one's body without doing evil, for of the two ways the better way is to do good and follow the path of righteousness. The Brahman was pleased with the discourse, and having expressed his delight he rose up and went away.

After some time Dhananjani fell ill, and was suffering pain, and Dhananjani Brahman summoned a man and directed him to the place where the Blessed One was and deliver the message that the Brahman Dhananjani was suffering from pain, and that he worships the feet of the Blessed One; and that he should then see the ven'ble Sariputto and deliver the message, and request him to visit the Brahman Dhananjani's house in compassion to him. The ven'ble Sariputto having accepted the invitation came to the Brahman's house, and sat on the seat prepared for him. And Sariputto asked Dhananjani how does he fare, and the Brahman answered, excellent Sariputto "my suffering is intense the pain in the body is excruciating". Thereupon the ven'ble Sariputto asked the Brahman which of the two is greater or better, hell or the life of the animals? The life of the animals is better than the suffering in hell. Between the two which is better, the life of the animals or the life of the pretas? The Brahman answered the life of the pretas was better. Which is superior of the two, the life in the human kingdom or the life of the pretas? The life on the human kingdom was better, answered the Brahman. Which is superior, the life in the human world or in the kingdom of the four divine kings? The life in the kingdom of the four divine kings was better. Which of the two is superior, the life in the kingdom of the four divine kings, or in the kingdom of the thirty three gods? The latter, answered the Brahman. Which of the two is better, the kingdom of the thirty three gods or the heaven of the yama gods? The latter. And of the two which is better, the heaven of the yama gods or the heaven of Tusita? The latter. Of the two which is better, the heaven of Tusita or the heaven of Nimmanarati? The latter answered Dhananjani. Which is better? Nimmanarati or Paranimitavasavatti? the latter answered Dhananjani. Which of the two is better, the heaven of Paranimitavasavatti or the Brahma Loka. The latter, answered Dhananjani. And Sariputta thought these Brahmans are inclined towards the heaven of Brahma, what if I show him the path to the Brahma heaven? And the ven'ble Sariputta preached the path to the heaven of the god Brahma and directed the Brahman to listen attentively, and he taught the Brahman to put himself enrapport with the four states of Brahma, viz:—metta, love to all living beings; karuna, kindness to all living beings; mudita, gentleness towards all; upekkha,

equal mindedness to all. Sariputta preached the Dhamma to the Brahman, and the Brahman requested the ven'ble Sariputta to convey his homage to the Blessed One. And Sariputta having instigated the Brahman's perception towards the Brahma world, rose up and went away. And the Brahman died and was born in the heaven of Brahma. At that time the Blessed One having summoned the Bhikkhus said that the Brahman is being instigated by Sariputta to have his consciousness directed towards Brahmaloaka. And the ven'ble Sariputta came to the Buddha and conveyed the message of the Brahman that he worships the Blessed One. And the Blessed One said that the Brahman was born in the Brahman heaven.

No. 98. VASETTHA SUTTAM.

වෘත්තස්මිණි සුත්තං

Ichchanangala.—The Blessed One was staying in the Ichchanangala wood. At that time many Brahmans of high standing were sojourning at Ichchanangala, viz., Canki, Tarrukkho, Pokkharasāti, Jānussoni, Toddeyyo, and others of high social position. At the time two young Brahmans Vāsettho and Bhāradvāja had come walking to Ichchānangal and the conversation arose between them, what constitutes a Brahman? Bhāradvāja said that high birth, pure descent on both sides for seven generations, constitutes a Brahman. Vāsettha the young Brahman said he who is pure in conduct and is courteous in bearing, attending to life's duties, he is the Brahman. Neither of the two was able to convince the other, and Vāsettha summoning Bharadvaja said, excellent Bharadvaja, there is the ascetic Gotamo of the Sakya clan, who has renounced all ties, staying at the Ichchanangala wood, and the fame of that excellent Gotamo has spread abroad that the Blessed One is the all perfect, Enlightened One &c. Let us go Bharadvaja to the ascetic Gotamo and put him the question, and whatever the ascetic Gotamo says we will accept. And the two young Brahmans came to the Blessed One and having exchanged greetings sat on a side. And the Brahman Vāsettha addressed the Blessed One in a number of gāthas to the effect that we two young Brahmans, masters of the three vedas, disciples of the two masters, Pokkharasāti and Tārukkha are unable to decide the point whether the knowledge of the vedas and high birth or good deeds make the Brahman, and to have this point settled we have come to you. Bhāradvaja says that birth makes a Brahman, and I say that good deeds make a Brahman. Thou, the most excellent, we know, thou art perfectly enlightened, and we want an answer from thee, the eye of the world. The Blessed One in a number of gāthas expounded the subject that Brahmanhood consists not in the profession of a certain kind of employment, but in the life of truth, holiness, perfect purity, of body and mind &c. By the profession that a man follows he is known as such and not the profession that makes the Brahman. Animals are known by the species, and man by his profession. He who does good deeds he is known as Brahman, and he who does evil deeds is called "vasala". At the end of the discourse the young Brahmans Vasettha and Bharadvaja delighted at the exposition became lay followers of the Blessed One.

(To be Continued.)

A Wise Decision.

The decision of the Supreme Court of Illinois that the use of the Bible is illegal in the Public schools of the State has been followed up by an amazing decision by the Superintendent of Public Education that the Bible cannot be allowed in the school libraries.

Children attending schools instead of being brought up to love truth and purity are first initiated into the acceptance of immoral ideas by means of mythological fables such as are to be found in the Jewish Bible, in the Arabian Koran, in the Old Testament of the Christians, in the Atharva Veda and in the Ramayana and Mahabharata. The most immoral stories suggesting morbid ideas of sensualism are to be found in these books. These Bibles were never intended for children.

Science is purifying. You can teach the child the ethical truths of evolution by demonstration. Take seeds, show it to the child and then in his presence plant them in two different beds, one prepared and the other unprepared, and let him be taught to take care of one and neglect the other. In a few days he will realize the differentiations, how the tiny seed in the prepared soil germinates, how it is gradually growing; and the seed of the unprepared soil, he will see has died, not having received its nourishment. The spontaneous growth of plants he may be taught to watch. The child can be taught *truth* by having recourse to the simpler doctrine of evolution, and he can be made to realize the doctrine of development by following natural order by attending to and obeying the laws of Evolution. Any infringement of the law of Evolution means death, disease or suffering; this immutable Doctrine of Cause and Effect in a continuous development was for the first time enunciated and promulgated by the Incomparable One, the all wise Tathagato.

The child mind comprehends better the truths of Evolution than the utterly immoral and absolutely unethical pagan idea of the creation of man from mud, and his wife from his rib! A more idiotic story than this Mosaic fib we have never heard. The Moslem story is hardly an improvement on the Mosaic one, where Adam is made of clay and then baked in an oven! Brahmanical theology was more subtle. It made Brahma to possess of a fourfold characteristic, his mouth being better than his arms, his arms better than his knees, and his feet to obey his other organs. The unsophisticated peasantry of India were first taught to believe in a Brahma by the diplomatic priest class, and then it was easy work to throttle the other

classes, who did not belong to the priest class. In all systems of irreligion ruled by a despotic hierarchy the God-Creator has a prominent place; and the priests succeed in keeping the people down in a state of ignorant slavery. When science dawns, the mist of theological darkness disappears, and the Ethics of Evolution and causality appear to emancipate the reasoning mind.

The utterly meaningless myths of monotheistic Bibles must never be taught to the undeveloped child, for they make him to disrespect truth and to give a premium to falsehood.

Astronomy, Geology, Palaeontology, the new discoveries in the dominions of Chemistry, Electricity and Physics, and the revelations in psychological science demonstrating the infinite potentialities of the human mind are what a child has to learn when he grows up. Then why fill the receptacles of his virgin mind with all the filth of an eternal hell, of a creation making man a muddle-headed, idiotic feeble-minded, miserable sinner, with a prayer taught to be repeated once in a week in a confined room "Good Lord, save me, a miserable sinner."

How much better to teach the child the exalted ethics enunciated by the Great Teacher, the Lion of the Sakyas of Kapilawastu, when he is made to realize that he becomes a sinner only by his low ignoble life; that he can attain to the exalted condition of the radiant gods by following a virtuous, noble life of altruistic usefulness.

We are sincerely glad at the decision arrived at by the Supreme Court of Illinois, and we earnestly hope that the sensible people of the other States of America will acquiesce in the acceptance of this sane decision and that they will never allow their children to touch the Bible till they reach their manhood but that they will make provision to teach their children the illuminating ethics of the moral law of development based on the immutable doctrine of a continuous causality.

Since writing the above I have been confronted with the argument advanced by an intelligent ten-year old, Brahman boy who heard from me of the above quoted decision of the Supreme Court, and said:—"Why don't you write about the selfishness of the Almighty God of the Christians, who instead of loving both the brothers, Cain and Abel, loved only one, which made Cain angry, with the result that he killed his brother. How can the God be called Almighty when he could not control even two. Instead of loving them equally, he loved only one."

Archæology.

We have received a copy of the Report of the Archæology Survey of India, Western Circle for the year ending 31st March, 1910. We have perused with interest the contents thereof. We learn that this will be the last Progress Report which will be issued under the orders of Mr. Henry Cousens, the Superintendent of the A. S., Western Circle. His report under review contains 35 pages foolscap. He writes "This will be my last report as I shall retire from the public service from the 13th of September next. It will be 35 years since I first joined the A. S. under Dr. Burgess, and I am the last of the party. Before leaving, I must put on record my full satisfaction with the work of Mr. Narayan Mahadey Tatake, my head clerk, whose uniform application and industry have been praiseworthy."

The Kanheri Caves in western India belongs to Mr. Chaabildas Lallubhai and their future conservation will no more be in his hands, the A. S. having taken the Caves under charge.

A new Buddhist stupa has been found at Mirpur-Khas, Sind. By this fresh discovery we can now have the satisfaction of knowing that Sind was once the seat of Buddhism. In April 1909, Mr. Cousens was at Junagadh "to prepare estampages of the Asoka inscription in accordance with the instruction of the Bombay Government." In November of the same year Mr. Cousens had to visit Bairat in the Jaipur State to prepare estampages of the Asoka inscription at Bairat.

The number of photographs taken during 1909—1910 may be known from the serial number 3293 to 3574. Of these from No. 3428 to 3471 are photos of Buddhist sites and sculptures. The rest belong either to Hindu, Jain, or Musulman.

Sub-Engineer Mr. Tilumal Kubchand reports that the Buddhist stupa at Thur Mir Rukan is in good state. Thil Mir Rukan is in Sind.

For the conservation of archæological works in the Bombay Presidency Rs. 20,000 had been voted from the Provincial revenues, for 1913. For the restoration of the Khajuraho temple in Bunfielkund Rs. 19,056 were spent in 1909.

There are no Buddhist ruins in Rajaputana.

In the Nizam's State of Hyderabad, Deccan, are the famous caves of Ellora and Ajanta. For the conversation of the archæological remains general instructions were issued to the District officers to prepare estimates for the restoration of all ancient monuments worth preservation in the Hyderabad state. For preservation of Ellora caves an estimate amounting to Rs. 6,329 has been sanctioned by His Highness the Nizam's Government,

and the work is now in progress. Annually Rs. 403 are spent for the upkeep of these Caves.

Ajanta Caves.—An estimate of Rs. 19,637 was prepared and submitted by the District Engineer for preservation work, but it was decided by Government that the needed repairs should be carried out by the Estate of Nawab Salar Jung in whose jagger the caves are situated. Nawab Salar Jung Bahadur has informed the P. W. Secretary that he is commencing work now.

The number of protected monuments in the Belgaum District is 42: in the Kanara district 29; in the Ratnagiri district 6; in the Kolaba district 20; &c.

The curator of Junagadh Museum reports that it contains a rare and very interesting collection of antiquities such as the relics of Buddha, discovered from the Boria stupa in 1889 A.D.

The annual expenditure of the western circle of the Archaeological Survey for 1909—10 amounted Rs. 25,369, that is for salaries, travelling allowances and contingencies.

EXCAVATION AT MIRPUR-KHAS.

Mirpur Khas is in Sindh near Hyderabad. On the 21st January 1910 digging at the stupa commenced. Images of Buddha &c. were found and also a coffer containing relics.

In para 114 of the Report we read "I have come to the conclusion that in Sind, in the early centuries of the Christian era, the prevailing religion was Buddhism, and that Buddhist establishments were thickly scattered over the whole province. Some of the remains of these which promise to out number Hindu or Brahmanical remains, are now coming to light, and one of the reasons why they have not been discovered earlier is that they have not been spotted by any one capable of recognizing them. For instance, the stupa which stands close beside the railway, near Tando Muhammad Khan, which cannot fail to be seen by all who pass by, was supposed by an official, whom I met, to be a survey bench mark—a tower some fifty feet high!

The Assistant Superintendent Mr. D. R. Bhandarkar in his report says "From Mandor I proceeded to Junagadh in Kathiawar to prepare estampages in duplicate of the Asoka edicts. The estampages were taken and duly despatched to the Director-General in order to be forwarded to Prof. E. Hultzsch, who has undertaken the work of revising the *Corpus Inscriptionum Indicarum*, Vol. I.

"A rival to this inscription rock has recently sprung into existence. About half a mile to the east of the place on the road to the Girnar hills is another rock containing all the fourteen edicts of Asoka. These were caused to be incised, I

am told, by the Junagadh Darbar under the supervision of Mr. Vallabhji Haridat Acharya, Curator of the Rajkot Museum. I wondered what could have been the object of preparing this lithic copy, so to say, of Asoka's inscription. But I was informed that in case the original genuine inscription were destroyed, its present copy might acquaint the world with its contents."

Buddhism in Europe.

The crisis through which the Christian Church is just now going in Europe has greater consequences than one would at first believe.

While the Roman Catholic Church has been weakened by the loss of the Roman Provinces and the constant expansion of modernism, and the Protestant Church has been modifying the miracles of "Jesus" problem with its growing tendency to change its tenets, other religions are gaining new territory.

The expansion of Islam is marvellous; in Africa it is constantly gaining new territory and of late, in the Dutch Colonies, it seems to be on the increase.

Judaism has in a few years gained considerable influence in Palestine, and the increase in United States of America will be considerable in the next decade especially if the influx of East European Jews continues.

Buddhism also is considerably on the increase and when one considers that it is only in the last few years that it has found followers in the Western countries, it gives one cause for astonishment, especially in England, where it is gaining ground rapidly.

Three years ago the Buddhist Society of Great Britain and Ireland was started and it chose the Buddhist authority, Professor Rhys Davids, as President. This Society had much success and has branches in Liverpool and Edinburgh. They publish the magazine called "The Buddhist Review" and Mrs. Hla Oung in Rangoon has provided funds for a house for Buddhist Bhikkhus in England. This lady is maintaining in her own country Buddhist Schools for 200 boys and 400 girls. In 1900 an Englishman called Gordon Douglas became a Bhikkhu. A few years ago he was followed by Alan Bennett McGregor who is working now in Burma under the name of Ananda Maitreya with another Scotchman Macchecne for the Buddhist cause. The latter was intending to leave for England permanently as Buddhist Missionary.

The first Buddhist Mission went over to England for a time in the spring of 1908. Hundreds of English people now belong to the

Buddhist Society. Its vice-Presidents are Earl of Mexburgh and Prince of Sikkim. The interest for the Peace-loving Religion is increasing so enormously that the Buddhist movement is progressing with giant strides.

In January, 1905 Carl Seidenstucker in Leipzig started a paper called "The Buddhist", and in that year the first Buddhist Society in Germany was established which is working for the propagation of Buddhism. The "Buddhist World" was soon after started and is now the organ of the German Pali Society, the Head Quarters of which are in Breslau.

The social part of the movement is in the hands of Master Markgraf in Breslau who has a large stock of Buddhist publications of all kinds. The object of the German Pali Society is to propagate the Pali Literature and Buddhism. We can warmly recommend the reading of the "Buddhist World" to students of Buddhism.

In the October number of this Magazine there is an article written by the celebrated editor Subhadra Bhikkhu in which he asks for funds for the erection of a *Vihara* for the German Bhikkhus, who have been ordained in India so that they may have their own dwelling place in Germany.

Allowing that there is much sympathy for the expansion of Buddhism we must be very reluctant to the proposal put forward for the erection of a *Vihare*. We would prefer the proposal to erect Halls with libraries of Pali Buddhist Works where such Bhikkhus can find rest and assistance for their work and study. Although Buddhism does not possess a Hierarchy in the sense of Western Religions we should oppose a movement which would remind us of the Monasteries of the middle ages.

In Switzerland and Italy as also in Hungary, Buddhism is on the increase. In Lugarno, there is a very excellent paper called the "Caenobium", in the 22nd number of which there is a most interesting article called "Buddhism in Europe." We read therein that in the neighbourhood of Lucerne and perhaps in Umbria, Buddhist Branches will soon be started. In that article also is mentioned the progress of Buddhism in Hungary where Subhadra Bhikkhu's "Buddhist Catechism" has already appeared in its 5th edition. In Hungary for the first time in Europe the experiment was made to make Buddhism a State Religion so as to teach Buddhism in the schools, but the Catholic Church opposed it and the scheme fell through.

In Russia one would certainly be more successful in getting Buddhism recognised by the state. It is peculiar that Buddhism is gaining influence amongst the population of Europe after 2,500 years have passed by, since it was first preached in far off India. Whereas with the "amiable" consent of the English authorities

eight Christian Mission Societies are established in Ceylon (American, Wesleyan, Anglican, Baptist, Friends Foreign Mission, Roman Catholic, Salvation and Church Mission.)

Buddhism is increasing rapidly in England by itself without Christian Missions being able to stop it. Fifty years after the death of Schopenhauer the remarkable exchange of Religion comes to pass which he prophesied.

Anyhow the introduction of Buddhism into Western civilized countries is one of the most wonderful events of the present time which will cause many surprises yet. It is therefore advisable not to lose sight of this remarkable movement in the future.

An Interesting Buddhist Function at Kandy.

THE SANGHA NAYAKASHIP OF THE SABARAGAMUWA PROVINCE
CONFERRED ON THE VERY REVD. M. SIRI NANISSARA
WITH THE TITLE OF WAGISWARACHARYA.

A very interesting and important Buddhist Ceremony took place at the Malwatte Vihare, Kandy at 2 p.m. on Wednesday the 28th December, when the *Sangha Nayakaship* of the Sabaragamuwa Province was conferred on the very Revd. M. Siri Nanissara, the Vice-Principal of Vidyodaya College, Colombo, and before a very large gathering of priests and laymen, presided over by the Most Revd. T. Sri Siddartha Sumangala, Maha Sangha Nayaka Thera of Ceylon and assisted by the Maha Sangha Sabha—who have been authorised by Government for the performance of such functions as these.

A short explanation of the duties of a Nayakaship is sure to interest many people. They are as follows:—To educate and instruct the priests and laymen of the Province, to dissuade people from committing bad deeds—such as stealing, gambling, drinking intoxicants, uttering falsehoods etc.—and to inform the Sangha and the Government of any conspiracy or unlawful act against Government.

The appointment to the various Nayakaship was done by the kings of Ceylon themselves since the time of Kirti Sri Raja Sinha up to the occupation of the Island by the English. Then these duties rested in the hands of the British Government till 1848, when the then Governor, Viscount Torrington, handed over these responsibilities to Maha Sangha Sabha of Ceylon, whose meeting place is the Malwatte Vihare, Kandy.

At the humble request of the Priests, the Ratamahatmayas and the people of the Sabaragamuwa Province and on the recommendations of the Priests and laymen of the Western, Central and Southern Provinces, the Maha Sangha of Ceylon invited the Very Revd. M. Siri Nanissara, one of the chief enlightened students of the Ven. H. Siri Sumangala, Principal of Vidyodaya College and chief Nayaka Thero of the Western and Southern Provinces and of Sri Pada (Adams Peak), to attend the meeting of the Sabha on the 28th December last at 2 p.m.

So the Very Revd. M. Siri Nanissara, accompanied by the Ven. H. Sri Sumangala and over 75 priests and a number of lay gentlemen, travelled up to Kandy and was present at the appointed time at the Malwatte Vihare before the Maha Sangha Sabha.

The following were present at the place of meeting to press forward his claims and recommendations and to represent the various provinces and districts of Ceylon:—

Colombo District:—The Ven: H. Sri Sumangala, Revd. K. Sarananda, D. Jinaratna, H. Pemananda, B. Dewarakhitta, K. Ratnasara, Y. Pannananda, M. Silaratana, A. Vimalajoti, W. Sangharakhitha, L. Sirinewasa, B. Rewate, K. Sugunasara, M. Vilapulasara, D. Medankara, U. Ratanapala and about fifty other priests and Messrs. Simon Hewavitarne, Sam. P. Jayatilaka, K. D. H. Perera, W. A. Samarasekera, W. E. Bastian, Dr. J. S. Rajasundara, Messrs. A. W. P. Jayatilaka, R. T. Fernando, Dr. Kularatne, Dr. B. A. L. Sarnelis, Dr. M. S. Perera, Dr. John Perera, Dr. Dharmaratne, Mr. B. R. Silva, Mr. S. V. P. Jayatilaka.

Sabaragamuwa Province:—Revd. R. Silananda, K. Gunaratana, B. Sumangala, and Messrs. Elapatha Ratamahathmaya, Advocate A. W. Ekneligoda, Mudaliyar Alwis.

Matara District:—Revd. A. Ratnajoti, G. Sobita etc., and Mr. Harry Jayawardena, Mudaliyar of the Giruwa Pattu; Mr. Irving Gunawardena, President V. T. Weligama.

Galle District:—Revd. W. Dharmaratana, Principal of Ananda Piriwena. Reve. B. Ratnajoti, Y. Saranapala, B. Kondanna, M. Sonuttara, M. Punarathane, A. Pannasare.

Bentota District:—Revd. Sri Saranankara Principal Sailanthayathane Piriwena.

Negombo and Chilaw Districts:—Revd. W. Ratnapala, Principal Sasthrodaya Piriwena, A. Rewatha, B. Silananda.

Central Province:—Mr. Ranaraja, President V. T., Mr. Hippola Sumana Bandara, Messrs. T. B. Ratnaika, M. Batuwantudawe, R. Fernando, Arnolis Silva.

After the investiture by the Maha Sangha Sabha, headed by the Most Revd. T. Sri Sumangala, a grand *Gilanpasa Dana* was given. Then a *pan pinkama* took place at the Dalada Maligawa, the Pōyamaluwa and Malwatte Viharas.

After an almsgiving on a grand scale for over 100 priests, the Nayaka Thera was conducted to the Kandy Railway Station in a fine *Perahera* consisting of 7 elephants and various kinds of dancers at the instance of Messrs. Ranaraja, Hippola Sumana Bandara and Edwin Fernando. The party entrained at 2 p.m., and reached Maradane Junction by 6 p.m. Here also grand preparations were made. Nayaka Nanissara Thera was conducted in torch-light and Japanese lantern procession to the Maligakanda Temple where a large assembly of over 1,500 awaited him.

On arrival, speeches were made by the Ven: H. Sri Sumangala, Revd. B. Saranankara, Messrs. W. Harischandra, W. A. Samarassekera and President Irving Gunawardena. On the proposition of Mr. Simon Hewavitarne, the congratulatory address on behalf of the Colombo Buddhist lay community was read by Mr. Samarassekera, the Editor of the "*Sarasavi Sandaresa*", to all of which Nayaka Nanissara Thera suitably replied. A *pan pinkama* on the Temple premises was then held which was preceded by a *Gilanpasa Dana* for over 200 priests.

The function ended with a *Sanghika Dana* for about 100 priests the following day.

Creation Myths.

Before the dawn of enlightenment people in ancient India had recourse to myths to explain phenomena. Evolution was then not known as a science. When men began to question as to the origin of things, metaphysicians cut the Gordian knot by stating that the world and human beings were created by a God living up somewhere in the sky. Nobody saw god creating the world, and those who did dogmatise on the origin of things, lived many thousand years after the so called creation came into existence. The earliest theologians deified water as the basis of creation. In the Mosaic genesis, the alleged author of the creation story tells us that the spirit of God moved on the waters. Before God came into existence, it is evident, that the so called element of water had existed. Moses who is supposed to have written the genesis account, is said to have lived about a thousand years after the Euphrates deluge. And we who are living in the 25th century of the Buddha era, are expected to believe the legends which were current in certain parts of Asia among uncivilized tribes. The idiots who believed in the creation myths had no conception of the immensity of the universe. To them the minor rivers became the

boundaries of the world. The scientific principles of evolution had no place in their literature, and not having a science of paleontology based on fossil discoveries, they had to accept the Noah's ark theory for the preservation of species. In the Sankhya we are told that "when the time of creation comes He causes the creation to start into life, and when the time comes for destruction He swallows up every thing. Having withdrawn every thing into his own body he goes to sleep."

In the Vedanta sutras Sankara says "but Brahma's creative activity is mere sport, such as we see in ordinary life. We see in every day life that certain doings of princes or other men of high position who have no unfulfilled desire left have no references to any extraneous purpose, but proceed from mere sportfulness, as for instance their recreations in places of amusement. We further see that the process of inhalation and exhalation is going on without reference to any extraneous purpose, merely following the law of its own nature. Analogously the activity of the Lord may also be supposed to be mere sport, proceeding from his own nature without reference to any purpose. Although the creation of this world appears to us a weighty and difficult undertaking, it is mere play to the Lord, whose power is unlimited." To the question why God created a world useless to himself and a cause of pain to others, the answer is, "in consequence of his conjunction with Maya the creation is unavoidable." Thus did the ancient Indian metaphysicians argue to keep the millions in dumb ignorance, and in this wise was despotism born. The God whom these men created, was, by their own metaphysics, made to come under the influence of illusion and ignorance. For nearly 2000 years Europe accepted the creation myth and the millions were for nearly sixty generations groping in the dark. Light came with the enunciation of the principles of evolution by Darwin, and the myth of god creator was exploded. With the recent discoveries of radium and of the laws of radioactivity monotheistic religions are doomed. If from pitch blend or uranium ore radium could be extracted, why should not the living consciousness be sublimated by a psychical process of purification? Non-Aryan religions are fit for the savage and the pantheistic adumbrations of moribund metaphysicians are best suited for the ascetic degenerates. The only Aryan religion that promulgates the science of Absolute Freedom is that of the Buddha. Unwise are they who reject it.

Book Notices.

THE BUDDHIST.

The Buddhist was first started in 1888 as a weekly eight-paged Magazine by Mr. Dharmapala when he was working in connection with the Colombo Buddhist Theosophical Society. For a number

of years it did very good work under the able editorship of the well known oriental scholar the late Mr. L. C. Wijesingha, translator of the *Mahavansa*. The editorial management was taken up later on by Mr. E. L. Buultjens, and for many years he was conducting it ably. For a number of years it went into a state of suspended animation and several years ago the Colombo Buddhist Young Men's Association undertook the responsibility of publishing it in the form of a monthly Magazine. For some time it was appearing regularly and then went into abeyance, and now it appears as an eight paged quarto under the editorial management of Mr. W. A. de Silva to be published monthly. Among Buddhist laymen in the island of Ceylon, scholars are rare and Bhikkhus although some of them are receiving the homage of the literary world as Pali scholars yet we do not find among them one who is a scholar all round, who could help the outside world by their scholarly researches. This is much to be deplored. Something must be done to arouse the sleeping Bhikkhus of Ceylon to do their duty to the great Religion which continues to exist since its first introduction by the great Arhat Maha Mahinda Thero 2200 years ago. The illustrious scholars like the High Priest Sri Sumangala and the High Priest Subhuti have passed their three score and ten, and only for a short time could we expect their help and then will come a dearth in Ceylon. Suriyagoda Sumangala Thero belongs to the younger generation, and he is the only Thero who has received an English education in a systematic manner. Although Ceylon is considered the home of the pure Aryan Dharma yet the fact remains that no attempt is made to propagate the Dhammo in non-Buddhistic lands. And among lay Buddhists how few are there who are willing to undergo the necessary self sacrifice for the welfare of the holy religion. Either Buddhist Bhikkhus must wake up from their torpor and learn to become missionaries, or lay Buddhists must come forward with a spirit of self abnegation to work for the good of the great cause. Young men of good families should make every effort to learn Pali to understand the purifying truths of the exalted Dhammo, and elderly Bhikkhus should select energetic young Bhikkhus to be trained as missionaries to go abroad. We hope the *Ceylon Buddhist* will stir the Sinhalese youths to stand by their venerable and noble Religion of the great Tathagato and fight the good fight.

Arabhatha nikkhamatha yunjatha Buddhasasane.

Dhunātha maccunosenam nalāgāram va kunjaro.

Annual subscription in India, Burma and Ceylon is Rs. 1-8; Foreign 2s. 6d. Apply to the Manager, Young Men's Buddhist Association, Colombo, Ceylon.

THE BUDDHIST REVIEW.

The fourth number of the second volume of the Buddhist Review published by the Society of Buddhists of England is out.

It is a readable number. Every Buddhist who can afford to spare five shillings annually should consider it his duty to give it to the Buddhist Review. If he is unable to read English he should write to the Secretary of the Buddhist Society to send in his name a copy free to some library or College in England or the United States. Over 100 millions now speak the English language, and Buddhists in Burma, Ceylon, Arakan, Japan, China should make every effort to spread the Dhammo in English speaking lands. A little self denial is only necessary, and this is easily done if there is a little compassion in the heart of the follower of our omniscient Lord. Millions of money are spent yearly by Christians in England to make proselytes of Buddhists to Christianity, and thousands of Englishmen are engaged in the missionary field to preaching the unscientific doctrines of an eternal hell, of a creator who created the world out of nothing in six days, and so on and here although the Buddhists have an uptodate ethical and scientific doctrine of cause and effect, and a philosophical religion of unbounded magnificence, yet how few care to disseminate it in non-Buddhist lands. Far be it from us to make proselytes of the pagan monotheists to the great religion of the Tathagato, but at least let us make an effort to show them that in the Dhammo they have something quite new, something which they had never heard before. Let us enlighten them to be more compassionate, to be more unselfish, to be less proud, and we have done our duty. This work can be done very economically through the Buddhist Review. We make an earnest appeal to all Buddhists in Burma, Ceylon, Siam, Japan, Arakan &c., to start a fund for the dissemination of the enlightened religion in England. Ten thousand free copies of the Buddhist Review should be distributed all over England. Help is urgently needed for this great propaganda, and we trust that good Buddhists will deny a little of their comforts to give the light of eternal hope to the English speaking people of England. Englishmen give us in abundance whisky of different grades, and alcohol, and opium, and all the abominations prohibited in our Religion. We shall give them wisdom and make them to leave off their ways of destruction and selfishness.

Subscriptions may be sent to the Treasurer, Hon. Eric C. F. Collier, 7 Chelsea Embankment, London, S. W.

VISUDDHI MAGGA.

Pandit Kosambi is now at Harvard, Cambridge, Mass, assisting Professor Lanman in the work of translating and editing the monumental work of the immortal Buddhaghosa Maha Thero. We are glad to announce that the text of the Visuddhi Magga will make two volumes, the translation in English two, and the glossary one, and the critical and historical volume one. In all six volumes. Scholars of Pali literature throughout the world will be able to know something of the recondite doctrines of the Tatha-

gata as understood by the Buddhists of Ceylon thirteen hundred years ago. Before the completion of the 2500th anniversary of Abhisambodhi year, which falls in 1911, we hope the Visuddhi will be out.

THE MAJJHIMA-NIKAYA.

Mrs. T. W. Rhys Davids has undertaken the work of translating the Majjhima Nikaya into English. The Digha Nikaya, second volume, has been published under the title of the "Dialogues of Buddha". The English translation of the Abhidhammattha sangaha has already been published by the Pali Text Society.

THE ANAGARIKA DHARMAPALA.

The Anagarika Dharmapala is now in Calcutta engaged in the executive work of the Maha Bodhi Society. He has engaged the services of a Pandit to transliterate the Sinhalese Pali of the Majjhima Nikaya into Devanagri text. The Pandits of India have a strong prejudice to read the Pali text published in Roman character, and to satisfy this important class it is necessary that the Buddhavacana should be published in Devanagri. We hope to receive the cooperation of Oriental scholars in Europe and America for this venture.

THE BUDDHIST.

The second number of the Buddhist contains the following contents:—Notes. The heart of Buddhism, The message of Buddhism, Buddhist Archæology in India, Buddhist Bibliography, Reviews. It is an eight paged monthly, and the annual subscription is Rs. 1.8 per annum. Subscriptions may be remitted to the Manager Youngmen's Buddhist Association, Colombo, Ceylon.

SONTHAL CONVERTS TO CHRISTIANITY.

Sonthal Converts to Christianity. The German, Belgian and British Missionary Societies are working in sympathetic cooperation for the conversion of the aboriginal people of the Chota Nagpore districts and they have been able to convert about 200,000 of the Kol people to Christianity. The Buddhist Bhikkhus in ancient India did similar work in civilising the aboriginal tribes, and now that Buddhism is extinct the wild tribes have found a haven in Christianity. The Brahmans will not have them, and the only regret is that when these aboriginal tribes accept the Semitic religion they learn all the vices of the civilized European and very little of their progressive virtues.

These Sonthal and Kolarian Christians should have their own leader trained in the school of science. Men like Booker Washington of the Tuskegee Training College are required to lead the native Christian Committees. Under the tutelage of the white missionaries the black Christians could never individualise themselves. Without individuality what is man but a slave?

"LETTERS TO HIS HOLINESS POPE PIUS X."

By a Modernist.—Published by the Open Court Publishing Co., 378-388 Wabash Ave., Chicago, Illinois, U. S. America. Price 5s. 6d.

A momentous book which should be in the hands of every student of theological religion. Educated Buddhists in Ceylon, Burma, Siam, and Japan should each get a copy and carefully study.

MODERN REVIEW.

The December number of the "Modern Review" edited by Mr. Ramananda Chatterjee is the best illustrated magazine published in Calcutta. Subscription per annum is Rs. 6. Apply to the Manager Modern Review, 210-3-1. Cornwallis Street, Calcutta, India. The new volume begins in January, 1911.

A CHINESE STATESMAN'S OPINION OF THE EUROPEAN
BARBARIAN.

"I have heard and believe, that the rulers of foreign nations are deposed by their subjects for all the world like pawns on a chess board. I have seen with my own eyes the foreigners who live in Peking walking abroad, preceded by the females of their household, either on foot or in sedan chairs; the menfolk following meekly in their wake like servants. They have made some score of treaties with China, containing at least ten thousand written characters. Is there a word in any of them concerning reverence for parents, or the cultivation of virtue and respect for the nine canons of rightful conduct? No!

"Is there one word in any one of them as to the observance of ceremony, as to duty, integrity and a proper sense of shame, the four cardinal principles of our nation? Again, No! All that they speak of is material profit. "Such and such implies benefits or profits for China." They think only of profit, and with the meretricious hope of profit they beguile the Chinese people. These men know not even the meaning of duty and ceremony, wisdom and good faith, yet we profess to expect them to act as if they were endowed with the five cardinal virtues! They know not the meaning of the Heaven ordained relationship between sovereign and

minister, between father and son, husband and wife, elder and younger brother, friend and friend, yet we propose to require them to conform to the five principles of duty! It seems to me that one might as well bring together dogs and horses, goats and pigs, in a public hall and compel these creatures to perform the evolutions of the dance!"

p. 446, *Review of Reviews*. Nov. 1910.

News and Notes.

The World Missionary Conference, Edinburgh, 1910. (In nine volumes, 20s. 6d. Oliphant Anderson.) This is a standard work of reference, a missionary up-to-date Cyclopædia.

Mr. J. Ramsay MacDonald is the author. Published by Hodder, price 6s. Every lover of India's people should read this volume. It shows the present condition of affairs in India. Every student of Humanity should know what is going in India under the bureaucratic government of British administrators.

In an article in the Open Court of November the Editor writes:—The problem of Jesus is becoming more and more the dispute of scholars, and it is most tragic and pathetic to make any opinion of it a test in religion.

"Who is Jesus?" was asked of a savant who had spent a life time in studying the original historic foundations of Christianity. His reply was: "He is the very God, the second person of the divine Trinity." "Who is Jesus?" was asked of another specialist in a long study of Christology. He answered promptly: "He is a mere man, born not supernaturally at Bethlehem, but the natural son of Joseph and Mary at Nazareth." "Who is Jesus?" was asked of a third life delver in ancient histories, documents, languages, criticisms of evidence. Still more earnest came his answer: "Jesus is a myth. He never existed. There is no place for him in history. He is the creation of the imagination of the early centuries of our era."

The Ven'ble Hikaduwe Sri Sumangala High Priest of Western Province and of Adam's Peak reached his 85th year on the 20th January. The day **The Venerable the High Priest Sri Sumangala.** was celebrated with great rejoicing at the Maligakande Temple, Colombo where the venerable Maha Thero received the good wishes and offerings of his

devout followers—The chanting of Pirit which began a week previously ended on the date and the blessings of the Tathagato fittingly ushered in the new year.

The venerable Maha Thero, still works fifteen to eighteen hours a day. During the day he teaches a large number of Bhikkhus and lay pupils attending the Parivena and still late at night he is busy over his literary labours. The number of books which the High Priest has edited is legion. The strenuous life he leads is testified by the large number of educational institutions which have risen all over the Island of Ceylon. The revival of Buddhist learning in the XIX. century is intimately associated with his name; and the religious work of the present day is largely influenced by his loving personality. Majesty His Holiness live long!

The second Volume of the Digha Nikaya has been translated by Professor Rhys Davids into English, and under the name of *Dialogues of Buddha* the volume has been published. Price per copy is 10 shillings and 6 pence.

Dialogues of Buddha,
Vol. II.

The Maha-Bodhi Book Agency will be glad to procure copies for our subscribers. A shilling is equal to 12 annas, and a penny is equal to an anna.

When remitting the price please add 6 annas for postage.

Thanks to Mrs. T. R. Foster of Honolulu, the Anagarika Dharmapala has opened a primary Anglo-Bengalee Free School for boys in the Intally section of Calcutta.

A New Buddhist School.

If Buddhists will help us to revive Buddhism in India the first thing we shall do is to establish schools in the more important towns. We require a printing press very badly. Will not our Buddhist friends help us to get one. The time is come to work vigorously in India, and we need the support of all good Buddhists throughout the world.

At the second meeting of the Head Masters' Conference, held at Eton last Friday, a discussion took place on the teaching of the Bible in public schools.

Bible Teaching in Schools.

Mr. Lowry said that the large majority of the young men who were set to teach the Bible had an uneasy feeling that they were expected, by their superiors and by the parents, to teach the Bible as if it were absolutely true; and yet they knew that these were not their views.

The Rev. Dr. Flecker thought that many honest and good men disliked the Scripture hour more than any other teaching that they had to do. . . . He was quite certain that the state of things now was far worse than it was a quarter of a century ago. *Times* (London) December 30th, 1910.

Prison Reform. In the "Hibbert Journal" for November Mr. Thomas Holmes, Secretary of the
Hibbert Journal. Howard Association, urges that there is too much indiscriminate and unnecessary gaoling.

In England and Wales alone 100,000 persons are committed to prison every year because they cannot pay promptly fines that have been imposed for minor offences. If adequate time were given to pay the fine 40,000 first offenders would be kept out of prison every year, with a corresponding reduction in the number of a second offenders in the following years.

He also urges that the old law of restitution and separation should be revived. The Probation Act empowers courts to order restitution for goods or money stolen up to the value of £10. But magistrates do not put this clause in force. For the first breach of honesty, restitution seems the most effective check. These two reforms alone, Mr. Holmes insists would close half our prisons. Other reforms would then follow. Prisons would become hives of industry instead of castles of indolence. They would also become pathological and psychological observatories. In England and Wales alone one thousand prisoners have been classified during the last three years as feeble-minded, and every year four hundred others are added to the list, and besides one hundred and thirty five prisoners in one year were classified insane. These feeble minded ones should be cared for and controlled, given as much happiness and work as possible, but no useless liberty no opportunity of perpetuating their kind, no more prison. . . ."

Such is the title of a book published by George Routledge & Sons, Broadway House, Carter Lane, London, E. C.
A Collection of Eastern The stories have been selected from Buddhist
Stories and Legends. Jatakas by Marie L. Shedlock, and the introduction is by the well known Oriental scholar Professor T. W. Rhys Davids. Miss Shedlock writes "in offering this volume to teachers, my chief aim is to provide material for narration which shall deal, not with things temporal but with the "Eternal Verities." These stories of the Buddha are not for one age or one country, but for all time and for the world."

In the Foreword Prof. Rhys Davids writes:—

I recollect riding late one night along the high road from Galle to Colombo. The road skirts the shore. On the left hand the long breakers of the Indian Ocean broke in ripples on the rocks in

the many little bays. On the right an endless visit of tall cocoanut palms waved their top knots over a park like expanse of grass, and the huts of the peasantry were visible here and there beneath the trees. In the distance a crowd had gathered on the sward, either seated on the grass or leaning against the palms. I turned aside—no road was wanted—to see what brought them there that moonlight night.

“The villagers had put an oval platform under the trees. On it were seated yellow-robed monks with palm leaf books on their laps. One was standing and addressing the folk, who were listening to Bana, that is “The Word” discourses, dialogues, legends, or stories from the Pali Canon. The stories were the well-known Birth stories. . . . To these wonderful stories the simple peasantry men, women, and children, clad in their best and brightest, listen the live long night with unaffected delight, chatting pleasantly now and again with their neighbours. . . .

“It is not only under the palm groves of the South that these stories are a perennial delight. Wherever Buddhism has gone they have gone with it. . . . And these quaint old world stories will continue to appeal to children, young and old, as they have done, the world over, through the long centuries of the past.”

We too with pleasures re-echo the sentiments here in expressed, and cordially recommend the booklet to all our English speaking friends. Unfortunately the price is not given, and we are unable to say what the cost is per copy. It may be also used in the Buddhist schools of Ceylon and also in Burma as a Reader in the classes of the Lower Division. We thank Mrs. Rhys Davids for the copy sent to us.

Revd. Mahagoda Vachissarachariya Siri Nānissara Thero
High Priest of Sabaragamuwa Province, Vice

Siri Nanissara Thero Principal Vidyodaya Oriental College.

High Priest.

The learned Thero whose installation as the High Priest of Sabaragamuwa Province we have chronicled elsewhere was born on the 17th May 1864 at Mahagoda a village in Bentota-Walallawiti Korle of the Southern Province. His mother dying, while he was still of tender age according to be death bed request, was received as a Samanera at the age of eight under the High Priest Kommala Indrasara. The name Nanissara was given to him at his initiation according to the custom of writing several names on ola leaves and drawing one of them. Till his sixteenth year he remained as a pupil under the above named High Priest studying under him the Buddhist Scriptures and Pali and Sinhalese; when owing to the illness of his teacher he undertook the duties of teaching his juniors. At this age as he showed great promise, the late Samson Rajapakse

Mudliyar interested himself in the young Samanera's welfare. Mr. Arthur Jayawardhana the Mudliyar of the Korle and the Gate Mudliyar Edmund Gunaratne, these latter gentlemen brought him to Colombo and entrusted him to the care of the Ven'ble Sri Sumangala the High Priest of the Western Province and on the 4th May 1883 he began his higher studies at the Vidyajaya Pirivena Maligakanda.

Under these new surroundings the young Thero developed fast, mastering all the intricacies of oriental scholarship and Buddhist Scriptures and soon came to be recognized as one of the brightest if not the brightest ornament of the Pirivena.

In 1889 in his twenty fifth year he received his Upasampada Ordination under the tutorship of said High Priest H. Sumangala at the Malvatu Vihare, Kandy. By this time already the Reverend Thero had won for himself the fame of a lucid exponent of the Buddhist Scriptures and his sermons were always listened to by crowds.

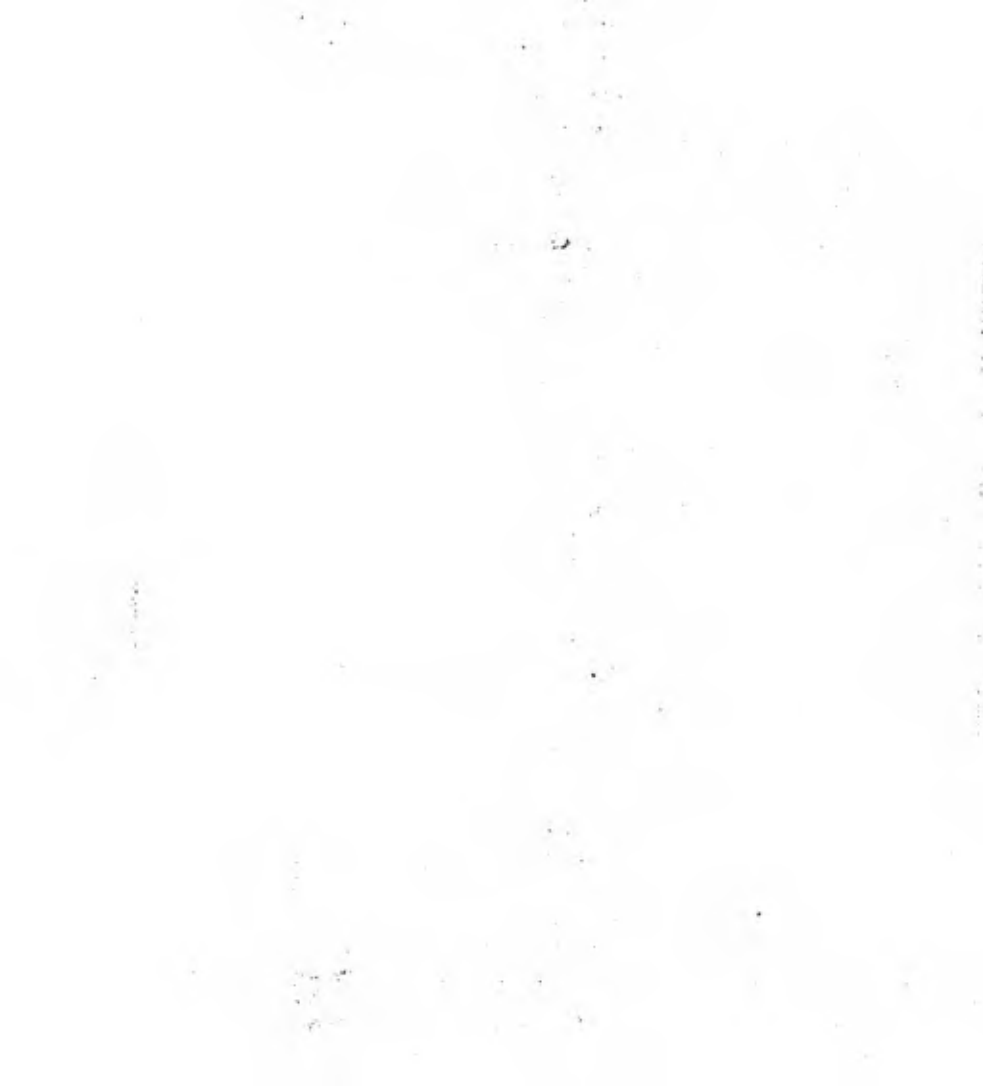
In 1893 he became an Assistant teacher at the Pirivena and since 1899 he has been the Vice Principal of the College. But his abilities are not confined to teaching only, he is member of the Royal Asiatic Society at whose meetings he very often expresses his views. He is a distinguished member of the Oriental Studies Committee and takes great interest in the spread of Oriental Education. Comparatively a young man he is famous throughout Ceylon as an eloquent and earnest preacher and a learned Pandit and the announcement that the rank of High Priest of Sabaragamuwa Province was conferred on him was hailed with delight as it was a fitting and well deserved honour; on this occasion he was further honoured with the title of "Vagisvarāchārya."

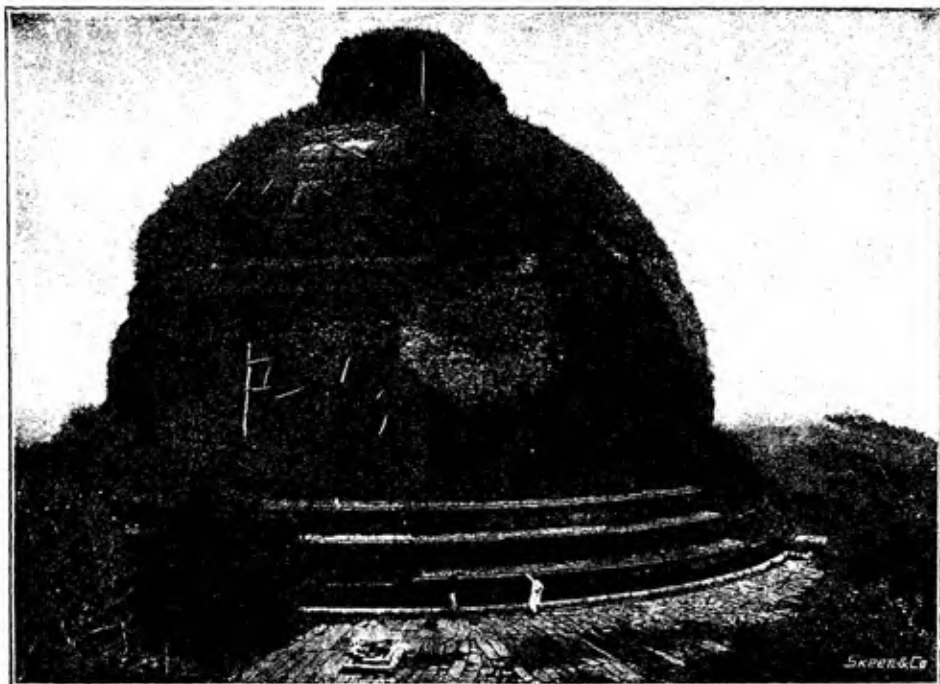
The learned Thero while yet a young Bhikkhu translated into Sinhalese the Sanscrit work entitled Nitisataka at the suggestion of the late Hon. A. de A. Senaviratna, and rendered into Sinhalese the Pali Poem Samantakuta Varnanā, in collaboration with High Priest Sri Siddhartha Dhammananda of Walāna. He has also written a paraphrase to the Sanskrit poem "Bhāttikāvya." Under his able guidance numerous works both in Sanscrit and Pali have been edited.

Besides his literary and religious works he has also been instrumental in founding an Oriental Library in commemoration of the accession of King Edward VII. at the Buddhist temple of Sriwardhanarama at Kollupitiya.

It is interesting to note that the Reverend Thero represents the third High Priest of the clan to which he belongs; two of his ancestors having held the rank of High Priest, one at Koratota Vihare the other at Kandy Vihara, Bentota.

In wishing the learned Thero all prosperity and further honours we take this opportunity also of offering him our sincere congratulations.





SELACÉTIYA AT MIHINTALE, CEYLON.

*It was built on the historic rock at a height of
1200 feet in 303 B.C.*

(Reproduced from "The Sacred City of Anuradhapura.")

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga-Vinaya Pitaka*.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XIX.

MARCH, 2454 B. E.
1911 A. C.

No. 3.

The 2500th Anniversary Celebration of the Holy Religion of the Tathagato.

In May 12th next, on the full-moon day of Wesakha, the 2500th anniversary of the Abhisambodhi falls. On that day the Prince Siddhartha attained the omniscience of Buddhahood. It is a day of momentous significance. The Buddha is the first and the eldest of all historic Founders of Religion. The world's enlightenment began since His Buddhahood. In Greece, Socrates, Aristotle, Plato came after him. In China Buddhism is looked as the elder of the two sister religions. The Arabian Mohammad came about 1500 years after, and Christ Jesus, the Nazarene, son of the Carpenter appeared about 500 years after Buddha. In India the first Brahmanical Reformer appeared more than a thousand years after. The present Religions in India date from the 14th century of the Christian era. Of all the historical characters, the Buddha, Sakya Muni, stands ahead as the Sun to the stars.

India is the land sacred for the Buddhists. At Kapilavastu the Prince was born, at Buddha Gaya He became enlightened, at Isipatana in Benares He preached the first sermon, and at Kusinara He entered Parinibbana. In the Lumbini Grove where the Prince was born, at the very spot there stands the Asoka Pillar; at Buddha Gaya the Bodhi Tree gives testimony to His Supreme Buddhahood; at Isipatana in Benares, the Asoka Pillar testifies to the genuineness of the spot where He preached the Dhammacakka sutta, establishing the Law of Love and Holiness; and at Kusinara the ancient statue testifies to the authenticity of the site where He

finished His wisdom work. For full 45 years the Blessed One preached the Dhamma to many millions, and all India at one time was following the Law of Love.

Will not the Buddhists of Ceylon, Burma, Siam, Japan, Cambodia, Tibet, and China think of the unique and momentous opportunity that falls once in 2500 years to achieve something great in commemoration of the glorious event?

After nearly a thousand years the Buddhists are given the opportunity to make an effort to revive the forgotten teachings of the Blessed One, in India.

In India the teachings of the Lord of Compassion have been completely forgotten. 145 millions of the "depressed classes" live and die without any kind of purifying religion. Buddha came to save the fallen. He aryanized the non-Aryans by giving them the Aryan Dharma. He is now worshipped by the Indian people as the ninth avatar of the god Vishnu. But His teachings have been lost to them. To bring back to them the lost Dhamma is the duty of the Buddhists living in lands outside India. The Christians are working to convert the people to Christ, the Moslems are making efforts to gain the people to Islam, while the Brahmans are forbidden to give them knowledge. The days of the Cross and the Crescent are numbered. People are becoming more humane, and the religions that had their origin in Arabia and Palestine having no scientific background, have no future. Compassion, and Mercy are principles foreign to Christianity, Islam and sectarian Hinduism. Slaughtering of animals by the millions for food and sacrifice is enjoined in these religions. Buddhism alone preaches mercy to animals and love to all.

Buddhists of Asia! Wake up from your slumbers. The opportunity has come and the field is ready for occupation. 146 millions of the depressed classes in India are waiting to receive the message of the Compassionate One. Let us not be selfish. Our Lord for the sake of the world gave all that He loved. Could we not show that we too appreciate the spirit of renunciation by doing one hundredth part of what the Great Lord sacrificed? The King of Siam can help us, the King of Cambodia can help us, the Princes and the Princess of Siam, the Nobles of China and Japan can help us, the Buddhists of Burma, Ceylon, Arakan, Sikkhim, Chittagong, can help us to celebrate the festival that falls on the full-moon day of May next. It is the first festival to commemorate the 2500th Anniversary of the Anuttara Samma Sambodhi.

The Second Festival falls on the full-moon day of July next. It is the Dhammachakka Festival. 2500 years ago our Blessed Buddha sent forth the sixty Arhat Bhikkhus to preach the Dhamma to all the world. Buddhism is still conquering. The Western world has still to be conquered. Christianity as a theology is

To

The General Secretary All India Missionary
Fund, Maha-Bodhi Society.

46, Banlapookeer Lane, Calcutta, India.

Dear Sir,

I gladly contribute Rs....for the.....

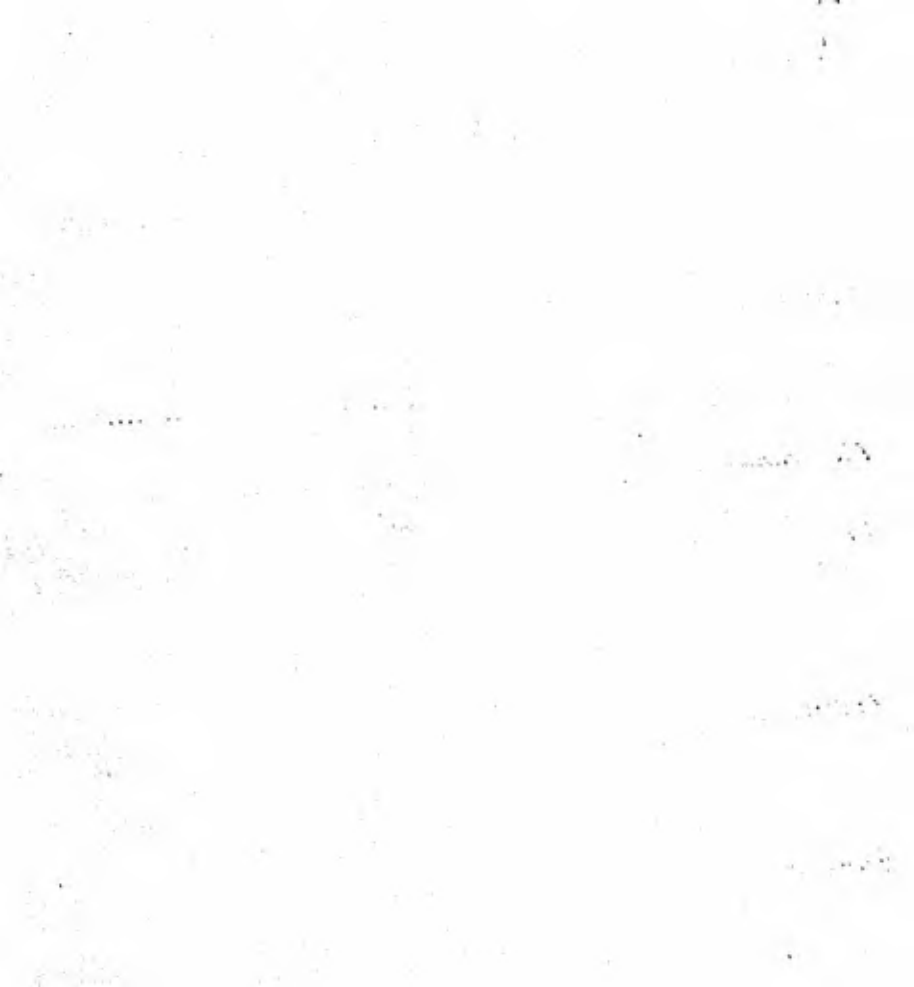
All India Missionary Fund and shall contribute annually

Rs.....

Signature.....

Address.....

.....
Name in Full.....



doomed. Christ shall no more occupy the supreme place when the Dhamma is translated to European languages. Buddha shall take the first place in the hearts of the enlightened people of the West. This shall be in accordance with the law of ethical Evolution.

The discoveries that are being made in different parts of India by archæologists testify to the great hold that the Buddha had in ancient India. East, West, North and South the Buddha reigned supreme in ancient India. Indian history began with Buddhism and ended with the extinction of the holy Religion. For a thousand years Indian history is a blank record.

In what way shall we celebrate the great event? To erect a Stone Pillar at Isipatana Benares in commemoration of the event will cost Rs. 15,000.

To build a vihara and maintain ten Bhikkhus at Benares and begin the work of disseminating the Dharma will cost a larger sum. To only maintain ten Bhikkhus and teach them the vernaculars of India will cost about Rs. 30 per head per month. The expenses per annum for ten will come to Rs. 3,600. To establish a printing press to print Pali texts in Hindi, Bengalee and Devanagiri Rs. 5,000. To carry on a propaganda systematically it will cost Rs. 10,000 per annum. Are the Buddhists of Asia ready to contribute? Something ought to be done to show that the Buddhists are not yet dead, that they still love to work for the regeneration of the depressed classes. The ancient Bhikkhus went all over Asia and gave light to the people living in darkness.

Wake up, dear Brothers, and show that there is still love in your hearts, and send us support to carry on the propaganda. For 20 years we have carried on the work single handed. But now we require your aid. With your aid we shall begin an All-India Missionary work. Send us help according to your means, to the

Maha-Bodhi Missionary Fund

46 Baniapooker Lane, Calcutta, India.

Receipts will be acknowledge in the Maha-Bodhi Journal.

The Work of the Future.

The Great Teacher of the Aryan Dharma went about teaching and making Disciples, training them for work, the greatest of all work, to teach the Ariya Dhammo to one and all. The Doctrine was intended to those who wish to lead the virtuous life in a spirit of earnestness. Day after day for 45 years the Blessed Tathagato exhorted the Bhikkhus to preach the Dhamma, to save erring men, and take them in the path of kusala-karma. The highest ideal for the householder is the holy celibate life. To that

and he was to train himself, and the greatest of all gifts that the Blessed One selected was the gift of the Noble Doctrine. How long do men live now a days? And how few are they who make themselves useful to the world? We live, say one full hundred years, half of that time is spent in sleep, ten years are spent in childhood, another ten years in school, many hours are daily spent in useless things, and how many are there who daily think of the higher life that we should live? In the previous kalpas men lived longer, and in the time of past Buddhas, life was measured, not by hundred years, but by thousands; and our Blessed Buddha, viewing the life of the present day man, computed the hundred years, not by months but by hours. Twenty-four hours in a day, in a month 720 hours; in a year 8,640 hours; in ten years 86,400 hours; in 20 years 172,800 hours; in 30 years, 852,200 hours; in 40 years, 345,600; in 50 years, 432,000; in 60 years, 518,400; in 70 years, 604,800; in 80 years, 451,200; in 90 years, 777,600 hours. In an hour how many thousands of times does one inhale and exhale? The Blessed One said that life depends on exhalations and inhalations, for man ceases to live as soon as he ceases to breathe, and life is extinct between an inhalation and exhalation, and yet we in our foolishness do not think of the shortness of the duration. And our Teacher, knowing the complex variations of thought cinematography, so to speak, taught that the psychical evolutionary progress of the mind depends on thought revolutions which operate with electric speed. In the unbounded all embracing, infinite love of maha-karuna samapatti, which our Great Teacher showed for all gods, men, and animals to the minutest insect, and in the supreme Wisdom of anuttara samma sambodhi, and in the insight He had in to the operations of the cosmic law, He discovered the Only Way, the most easy way, to lead men and gods into the conscious blessedness of Nibbana. The Western world is yet in its infancy, and has not yet shown the capacity to understand the working of the karmic laws. For nearly 2,000 years Europe had not received full enlightenment. The greatest discovery of the nineteenth century was made by Darwin, and at the beginning of the present century Madame Curie discovered Radium, and revolutionized thought. The old theories of scientists by this one discovery have gone into oblivion. Radioactive processes should be studied to know, analogously of course, how the mind operates in the ethical and psychical fields.

Europe is in the wrong track at present. It is concerned not with the solution of deeper problems of human evolution and the annihilation of suffering, misery and poverty, but with the increase of physical luxuries and comforts, which would eventually produce mental degeneracy. Then will science recede from her present position, and again Europe will go back into the Medievalism of ghostology and monkish ecclesiasticism. Instead

of helping the backward class, the common labouring men and women, to know something of the intricate and complex laws governing the universe and human consciousness, the well to do waste their precious time in fox hunting, big game shooting, in all the different kinds of bacchanalianism, associated with the five senses of luxuriating animalism. The Church of Rome is gladly watching the opportunity. The more the people love luxury the better for the priest. The power of the priest will increase with the increase of scientific luxury. And science will become the slave of the priest, and she will only serve the Church not to help the world with the increase of knowledge, but to increase the material comforts of man. Pure Wisdom, and Righteous knowledge will have no place, and Love will be driven out of the human mind, while Anarchy, Militarism, Earth-hunger, and Poverty would increase.

There is only one way to make the millions of the unhappy people cheerful and happy, and that Way has been pointed out by the Lord of Compassion. The principles of the Noble Eightfold Path with its corollaries, should be taught to every man and woman, to priests, ministers, princes, and kings. The world will certainly gain thereby.

Archæological Survey of India.

The Annual Progress Report of the Northern Circle for the year ending March 31, 1910 has been issued by the Government of the Punjab, and a copy of the same has been sent to us by the Offg Secretary of the Punjab Government, P. W. D.

Part I of the Report contains interesting Notes contributed by the Superintendent of the Archæological Survey, Dr. J. Ph. Vogel, who has since taken charge of the duties of Director General of Archæology of India, Mr. J. H. Marshall.

It is now under preparation a list of the ancient monuments for the Punjab, which will contain a full account of every historic monument giving their history and legend, their architectural and artistic features, their present condition and the measures necessary to secure their safety.

It is very satisfactory to note that Indian Pandits are showing interest in the conservation of Archæological relics, and in the report under review, we find the name of Pandit Radha Krishna mentioned several times for the services rendered by him in the work of exploration at Mathura. Several inscriptions recently discovered by the Pandit belong to the Kushana period. The name of the sovereign Huvishka has been found in several of the newly discovered inscriptions.

The new Museum at Lucknow has cost the Local Government Rs. 210,000. The new museum at Sarnath is now nearly completed. All Buddhist sculptures discovered at ancient Isipatana, now Sarnath, will be placed in the new museum. The amount expended for the erection of the Sarnath museum is Rs. 31,878. The sculpture hall built at Sarnath in the time of Mr. Oertel is to be dismantled and rebuilt at Benares for the purpose of keeping Brahmanical sculptures.

The Muhammedan Anglo-Oriental College at Aligarh is going to have a museum in connection with the College.

The Municipal Museum at Mathura will shortly issue a catalogue.

We have to thank the Government of Punjab for the copy of the Report sent to us. The money spent on the conservation of ancient monuments in India is a good investment. It is like laying the foundation for the permanency of the British Government in India.

"Peace on Earth and Goodwill Towards Men."

People who believe that all things happen according to the will of a divine Providence ought not make any effort to escape the divine-will. Any effort made to counteract the divine order is a kind of rebellion against Providence. Thousands of accidents happen through neglect and ignorance, but the person who accept the divine will theory, naturally has to reject the accident theory. Not a hair falls except through the knowledge of "God," and all catastrophes, cataclysms, earthquakes, famines, pestilence, epidemics, &c., all have been pre-ordained by the "divine Creator." An all-merciful lord, and yet omnipotent, could easily prevent catastrophes that arise through neglect and foolishness. Any man with a little feeling of compassion, naturally if he was capable, would make every kind of effort to prevent danger. How much more could a god do, if he was awake, and not sleeping. In the time of Moses, it seems, god was more accessible to reason, and he would not carry out the threat, when he was brought to his senses. Once Moses had to warn the god that he would be blamed, if the threat was put into execution, and god saw the force of the argument advanced by Moses, and yielded! It seems that theologians have neglected to reason with their god, and the result is that there are more accidents now than in the ancient days of the prophets. The Musulman devotee who believes in Allah accepts the doctrine of fatalism. Whatever happens is according to the will of Allah, and he is merciful! One railway accident is sufficient to bring sorrow

and misery to several hundred families. We are constrained to make these remarks in view of the fact that a time when god should be wide awake, that he should through forgetfulness, allow disasters to occur, which are preventible. Witness the calamity at the Pretoria pit, which involved the loss of over 300 lives, and the terrible railway accident near Kirby Stephen, and the accident at Chesterfield, where a passenger train ran into a carriage carrying a number of children who were on their way home from a Christmas entertainment, involving the loss of three of the little ones and the serious injury of another. When through human neglect accidents occur, the party who was responsible, is severely punished by a court of law. And people who believe in providential intervention, make prayers to the god, when any catastrophe occurs. In the great fire which occurred in December 1903, at Chicago, when nearly a thousand children had assembled in the Iriquois Theatre to witness a matinee performance, the drop scene caught fire, and the whole theatre was reduced to ashes, and nearly a thousand innocent, helpless children, were caught in the conflagration and perished. The humour of the providential theory is that when one or two manage to find out a way and escape, the escapes are called "providential" and miraculous! The following para is from the London Times, weekly edition, of December 30, 1910:— "One man was fast in, and I tried hard to get him out. He told me to go round to the other side of the car, when he thought I should be able to liberate him. When I got round to the other side the carriages had taken fire, and the smoke was so strong that I dropped. I tried again to get near and the man talked to me for nearly half an hour, but it was absolutely impossible for me to do anything for him, and he was burnt to death before my very eyes" And yet people pray for divine intervention for an all-merciful, all powerful god!

The Nidanas or the Law of Dependent Causation.

The most complex of all the teachings of the Tathagato is the Paticca samuppada Dhamma, which explains the cause of individual rebirth from any given birth. The Buddha found it was useless to go into the origin of things, in as much as there is no beginning known. The human mind is constitutionally incapable of finding out the origin of things. Palæontologists and Geologists declare that the earth is many million years old, and astronomers are also of the same opinion. Unscientific myth makers of the Semitic family to satisfy the nomadic tribes that inhabited Arabia and Palestine, asserted that the earth was created by a Deity and that

man was created from mud! No wonder the people who accept this mud theory are half insane, and it is their desire that others also should enter the asylum which they occupy. Creation myths are many. In Buddhism we are advised not to speculate about the origin of things. And in place of the creation myth the Buddha enunciated the law of Enlightenment, that all things change, and that nothing is permanent. The law of evolution appears more rational than the muddle headed theory of the Semitic half savage nomads. Europe was in darkness for nearly 1900 years. In the papal times Medievalism swayed the minds of the people. Science was taboo. But thanks to the scientific spirit of the 18th century, things began to change, and with the French Revolution began the decline of Medievalism. With the enunciation of the Darwinian theory of Evolution a rapid change came, and with the acceptance of the law of the Conservation of Energy, Evolution met with general acceptance among the more enlightened. But why does man suffer? Could he escape from suffering? The Blessed Tathagato, for the first time, in the history of the world, proclaimed that man suffers through Ignorance of the law of Cause and Effect and of the law of Development and Decline.

In his ignorance man does things which retard the law of development, thereby helping to hasten the operation of the law of decline. The laws relating to Good and Evil were modified to suit the taste of dogmatic theologians whereby Good and Evil were symbolised and personified into a God and a Devil.

The laws relating to Good are obeyed by the man of enlightened views, and the muddle-headed, dogmatist violates them.

To emancipate the mind from the fetters of egoism, scepticism, ceremonialism, sensualism and ill-will, the Buddha taught men to obey the Good Law; and to make them thinking beings, He, in His great Compassion, gave them a problem to solve, whose solution will bring them into the path of Nibbana. This great problem is based on the Law of Dependent Causation. It works in a circle and is like a continuous chain linking the past with the present and the present with the future. The past, present and the future are One undivided Whole. The following is the Pali formula:—

Avijjā paccayā sankhārā, sankhārā paccayā viññānam, viññāna paccayā Nāma-rūpa, Nāma-rūpa paccayā Salāyatana, Salāyatana paccayā Phasso, Phassa paccayā Vedanā, Vedanā paccayā Tanhā, Tanhā paccayā Upādāna, Upādāna paccayā Bhavo, Bhava paccayā Jāti, Jāti paccayā Jarāmarana, soka, parideva, Dukkha, Domanassa, upāyāsa sambhavanti."

There is no metaphysical element associated with Ignorance as propounded by the Blessed One. The human being suffers because he violates the laws of cosmic morality. There are ten

evils which he is expected to abstain from. The violation of these laws brings forth suffering either in the present life, or in the next. This life is a continuation of the past life. The enlightened man escapes while the muddle-headed gets himself entangled in fresh nets of sorrow. "Avoid evil; do good, if you wish to escape from the net of ignorance." Abstain from committing the ten evils, which are called the *dasa akusalas*, viz. sins of the body, sins committed by speech, and sins committed by the mind. Sins of the body are three; of speech four; and of the mind three. Ignorance is therefore ethical and psychical. The knowledge of the Aryan Middle path shows the way to destroy Ignorance and the knowledge of the 24 laws of Causality explains the manifold variations of the cosmic process. By investigation into the Dependent laws of Causality Ignorance is removed. Ignorance causes the human being to create SANSKHARAS, which are of three kinds. viz., *punnābhi sankharas*, meritorious thought forces, *apunnābhi sankharas*, demeritorious thought forces, and *ānenjābhi sankharas*, undifferentiated thought forces. Another category of *sankharas* consists of *kāya sankharas*, good and bad actions, *vācī sankharas*, good and bad speech, *citta saṅkharas* good and bad thoughts.

By abstaining from the three *akusalas* of the body, viz. killing, stealing, and sexual indulgence, meritorious *sankharas* of the body are reproduced; by abstaining from the four evils of speech, lying, slander, harsh speech, and idle talk, meritorious *sankharas* of the speech or word are reproduced; by abstaining from the three evils of covetousness, hatred, and unscientific thinking, meritorious *sankharas* of the mind, (*chitta*) are reproduced. *Sankharas* are the resultant effects of Ignorance, and *Sankharas* become the Cause of *Vinnāna* (Consciousness). Consciousness is coalesced with the eye, ear, nose, tongue, body, and mind, reproducing impressions with objective forms, sights, sounds, smells, tastes, touch, and mental impediments obstructing spiritual progress, which are sexual desires, hatred, lethargy, irritability, and scepticism. The aids to the development of Consciousness are renunciation of sexual desires, practicing of loving kindness, mental activity, serenity, and acquiring knowledge of the *Pitakas*. The sum totality of *karma* of the dying individual coordinates in making the *cuti chitta* to be reborn or reproduced in the next birth, which is called the *pattisandhi chitta*, or the conceiving consciousness. It is here the psychological enigma of the *nacaso naca anno* (neither this one nor another,) has to be solved. Only students of the *Abhidhamma*, with a practical knowledge of the *Jhanas*, can get glimpses of the psychical threshold. People given to the enjoyment of sensual pleasures can have no idea of the psychical associations coalesced with Consciousness. The purified Consciousness is radiant; and Consciousness free from *sankharas* realizes *Nibbana*. The Cons-

consciousness of the Arhat is not reborn but has entered the infinite Nibbana.

"Cuti to pana patisandhi, patisandhi to puna bhavanganti, evam bhavagati, thiti nivasesum Samsaramānānam sattānam avicchinnaṃ cittasantaṇaṃ pavattati eva. Yo panettha arahattam pāpunāti tassa cuti citte niruddhe, niruddha meva hotiti" Visuddhi magga. Khandha Niddesa.

Neither god nor man can isolate the consciousness of the Arhat. It has entered the *asankhata* condition, and has become infinite. It is identified with the *abyakata dhatu*. The consciousness of the ordinary man is reproduced or re-established according to the karma in different bhavas (realms) yonis (wombs) or *sattāvāsa*s. Consciousness is reborn in accordance with the laws of sympathetic association in the field of name and form which consists of *cetasikas* mental faculties and *rupa* (material form).

The *cetasikas* are *vedanā*, *sannā*, and *sankharā*. They are resultants of the mind. *Vedanā* (feeling) is of three kinds, viz., ill feelings, pleasant feelings, and undifferentiated, which are neither pleasant nor unpleasant. *Sanna* is perception. Perception is associated with the six sense organs of eye, ear, &c. and is linked with feelings. In the cosmic universe consciousness is coalesced with sensations and perceptions; and in the *arupa* Brahmaloka sensations and perceptions are at work. In the *nevasannāna-sanna arupa loka*, whose duration of consciousness is 84,000 kalpas, perceptions are potential. The Bodhisat ascetic as a pupil of Uddaka Ramaputto attained to the *arupa dhyana* and realized the *vimokkha*, but he was not satisfied with the result, in as much as he found that there was no absolute cessation of the variations of sensations and perceptions. The *sannavedayita nirodha*, emancipation from feelings and apperceptions was what the Brahman ascetics could not reveal to the searching mind of the Prince Siddhartha.

Consciousness purified of all *sankharas* lives in Nibbana. The Arhat is conscious of his own perfectibility, conscious that he is free from all desires, and in this freedom he lives without fear. This freedom, the householder, who lives enjoying the family life, who is yet in the net of sensual desires, can never realize. The theologian, the ritualist, and the man of the world can never know of the higher bliss which the Arhat enjoys. The consciousness of the unemancipated individual never knows what is rest. The consciousness of the emancipated is freed from noumena and phenomena. To the category of form belongs the four compounds, viz., earth (solids), liquids, heat, and air. Where there is *NAMA-RUPA* there are the *SALAYATANAS* which are the six seats of consciousness: eye, ear, nose, tongue, body and mind. These sense organs, being seats of consciousness, operate when objective

forms come into touch with them. It is the coming into contact of the eye with the form, the ear with sound, the nose with smells, tongue with tastes, body with body, and mind with phenomena that create the desire to cling to sensation. If there were no *salayatana*s there would be no PHASSO, which is touch, and without contact there would be no VEDANA, feeling or sensations. These feelings create desire, TANHA. Tanha is associated with the sense organs or the *salayatana*s. Tanha binds the individual to the wheel of life. Tanha operates in one hundred eight ways. Unsatisfied desires produce (Upadana) clinging to (Bhava) Existence. Upadana is of four kinds, *Ditthi upadana*, *attavada upadana*, *Kama upadana*, *silabbata upadana*. Clinging to one of the 18 kinds of heresies is *ditthi upadana*; *attavada upadana* is clinging to the "soul" heresy which holds that there is an eternal ego which is separate from the five *skhandhas*; *Kama upadana* is the clinging to sense pleasures; *silabbata upadana* is the clinging either to ritual or to *animalising* asceticism. These variations of clinging produce the field for rebirth in one of the three forms of existence.

The three forms of existence are *Kamabhava*, *Rupabhava* and *Arupa Bhava*, viz., the world of sensual pleasures, the world of materialized gods (*Brahmalokas*), and the immaterial world of apperceptive consciousness. In either of the three forms of Existence the individual according to his karma is re-individualized in a new form. This is called *Jati*, birth. The individual that is reborn has to go through (*Jara, Marana &c.*) Decay, Dissolution, Grief, Lamentation, Sorrow, Anguish, &c.

If there was no rebirth the individual would then be free from decay, dissolution &c.

There are three links in the twelve *nidanas*, the first link is *Sankhara* and *Vinnana*; the second is *Vedana* and *Tanha*; the third *Bhava* and *Jati*. The *nidanas* are also connected in a continuous chain, linking the past, present and the future together. The *Avijja* and *Sankhara* of the past; *Vinnana*, *Namarupa*, *Salayatana*, *Phasso*, *Vedana* of the Present, and the *Jati*, *Jara*, and *Marana* of the Future are in a way linked with each other. Again in the past *avijja*, *sankhara*, *tanha*, *upadana*, *bhava* were linked together and formed the karma of the past individual which brought into existence the fruit of *Vinnana*, *Namarupa*, *salayatana*, *Phasso*, *Vedana*. The fruits of *vinnana*, *namarupa*, *salayatana*, *Phasso*, *vedana* combined reproduce *Tanha*, *upadana*, *Bhava*, *Avijja* and *Sankhara* and so on.

It this connection it is instructive to note what the scientists, who are dealing with "radio-active processes" have to say. Buddhism speaks of the continuous changes that are taking place without cessation in the atom, and it speaks of Sorrow, and suffering, depending on Change, and of the uselessness of clinging

to things which are momentarily changing. This non-clinging to things connected with the skhandhas, is beyond the comprehension of materialists, pantheists, deists, atheists, and monotheists. The muddle-headed believe that at a certain period, many thousand years ago, a certain god took a fancy to create man, who like a potter, made man out of clay! The potter has got the sense not to bring into the market broken vessels, but the god who is supposed to have omniscience, and is all-powerful, creates human beings in various shapes violating the principles of æsthetics. Some are created blind, deaf, dumb, some are created without hands, some without legs, some are created idiotic and some are made insane &c. A god who creates a fresh soul each time certainly can make it good, and not dissipate the energy, which can be utilised for something better. A blind man is created, and to take care of him the services of another man, who is not blind, is required. It is a waste of energy violating the principles of germinal and sociological economies. But the Sankhara Vedantins explain that god is like a despotic monarch who does what he likes with his creatures!

The Tathagato having found out the cause of human misery set to work to relieve humanity from the demon of Ignorance by enlightening them. A creator god has no place in the scientific laboratory of evolution. Those who accept the disintegration theory as a working hypothesis tell us of the changes occurring in the radio atoms, which involve an actual transformation of the atoms through successive changes. "This change is so slow in uranium and thorium that at least a million years would be required before the amount of change could be measured by the balance. To evolve 1.81 c.c. of helium the time required is about 140 million years." p.486, *Radio-activity*.

If the blind monotheists and believers in a creator do not want to see Truth what can the Tathagato do?

The Anagarika Dharmapala.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

99. SUBHA SUTTAM.

සුභ සුත්තං.

Savathi.—The Exalted One was staying at the Jetavana monastery. At that time the young Brahman Subho, son of Toddeyya, had come to Savathi, on business, and was staying in the house of a certain householder, and he said to the householder that he has heard that in Savathi are living holy men, and that he would like to associate with some holy ascetic or Brahman. And the householder said that in this

Savathi in the monastery at Jetavana is living the Blessed One and that he should associate with the Blessed One. The young Brahman Subho then went to the Blessed One and having exchanged greetings with the Blessed One sat on a side, and then the young Brahman Subho said, excellent Gotama, the Brahmins say thus : the householders if they exert they can do good, and the ascetics even if they do not exert they can do good. What dost thou say excellent Gotamo? I am a Vibhajjavado (an Analyst) young Brahman, am not a dogmatist (Ekamasavado) answered the Blessed One. I declare whether he be a householder or a monk if he follows the path of unrighteousness certainly no merits can he accrue. Whether he be a householder or a monk if he follows the path of righteousness such a one can gain merit.

Excellent Gotamo the Brahmins say that the duties of a householder is full of advantage and full of profit, and the life of an ascetic is not so profitable. What does the excellent Gotamo say? Here too young man I am an analyst, am not a dogmatist. There is young man certain duties, advantageous, of great moment, which when failed produce very little fruit, and certain works which are greatly advantageous, of great moment, which when accomplished produce great fruit. There are certain works of little advantage, which when they fail produce very little fruit, and there certain works of little profit which when accomplished produce great fruit. Agriculture is that kind of work, greatly advantageous, but when it fails it is profitless. Again agriculture is that kind of work, greatly advantageous, and when the ploughing is successful, it is full of profit. It is the same with works of a commercial nature. If it fails it is loss, and if it succeeds it is full of profit. In like manner works of a householder when they fail to realize fruit it is a failure, and vice versa, it is full of profit. Like the man engaged in trade there is loss and there is gain, in like manner the life of an ascetic may produce small results or produce great results.

The Brahmins, excellent Gotama, enunciate five principles for the aid they give in doing meritorious deeds. Youngman let us hear what they are. And the Brahman said that of the five principles which the Brahmins enunciate, the first is Truth, Second, ascetic penances; third, Brahmachariyām (life of celibacy); fourth giving instructions; fifth, giving charity. What dost the excellent Gotamo say? Young man, is there one among Brahmins who can say that he has by his own wisdom, realized the fruits of these five Dhammas? No excellent Gotamo. Is there one among the teachers of the Brahmins who has realized the fruits of these five virtues? No. And among the makers of mantras, the ancient Brahman rishis, whose verses the Brahmins recite and sing, have they realized the fruits of these Dhammas? No excellent Gotamo. Now then, there is not one Brahman who has realized the fruits of the five Dhammas, there is not one teacher, and the teacher's teachers and neither the makers of the mantras, to wit the ancient Brahman rishis, who can say that these five Dhammas have been realized by them. It is like a string of blind men, the first one does not see, the middle one does not see, and the last one does not see. And when the Blessed One compared the Brahmins to a string of blind men, the young Brahman showed anger, and abused the Blessed One by

calling Him a sinner, and said that the Brahman Pokkharasadi has also expressed his opinion against the ascetics and Brahmans who say they know of the higher wisdom of emancipation.

How could a man still within the circle of human knowledge express an opinion about the super human condition known only to those who have realised the science of metapsychicism? Such a thing could not be. What think you young Brahman, does the Brahman Pokkharasati of the Subhagavāna wood know the hearts of all the ascetics and Brahmans, when he could not even know the heart of his own maid servant. It is like the man born blind who does not see objects and does not know what the colour is, whether it is black or white, blue or yellow, red or scarlet, does not see the stars and the moon and the sun, and yet says there does not exist things that are white and black &c. "I do not see, and they do not exist." Is it proper if one says so? No, excellent Gotamo. In the same way the Brahman Pokkharasati is blind, not having any knowledge of the supreme science of Aryan metapsychicism. What think you there are the venerable Kosalan Brahmans like Canki, Tarukko, Pokkharasati, Janussoni, and your own father Todeyyo, and again which of the two is better to speak words that are destructive or to speak words that are not, speak words of wisdom or to speak words of un wisdom &c. and the youngman answered that it is better to speak words that are not destructive, and words of wisdom &c., and to the question whether the Brahman Pokkharasati had spoken words of wisdom, the young Brahman answered that he had spoken words of un wisdom &c.

Youngman there are five nivarana obstacles, they are; desire for the enjoyment of sense pleasures, showing ill-will to others, lethargic temperament, restlessness, scepticism in super psychic development and having no belief in the immutable laws of evolution.

And the Brahman Pokkharasatti is hedged in and surrounded by these five obstacles, and therefore he is not able to see the results of the supreme noble science of metapsychicism. Young Brahman there are five variations of sensual pleasure in connection with the enjoyment of objects seen by the eye, &c. and in these five kinds of sensual enjoyment Pokkharasati is steeped in, and he is without knowledge of their impermanence, enjoying them. Such a one cannot have any knowledge of the exalted science of metapsychicism. The delight one gets in the enjoyment of sensual pleasure is one, and the delight that one enjoys by abstaining therefrom is another. By abstaining from sensual pleasures and from unmeritorious deeds each of the four Jhānas are realized.

The Exalted One explained the psychology of Love and its resultants in mathematical exactitude.

The young Brahman said that he had heard that the Exalted ascetic Gotamo knows the way to Brahmā. And the Exalted One by a simile makes the young Brahman to understand that the way to Brahma is known to the Blessed One, and the young Brahman requested the Exalted One to preach the way to Brahma, and the Exalted One enunciated the four principles of infinite Love, Kindness, &c. At the conclusion of the discourse the young Brahman became a lay follower of (Upāsaka) of the Blessed One.

On the way home the young Brahman met the Brahman Janussoni, and he asked the former whence he was returning at this time of the day, and the young Brahman said that he had been to the Blessed One who by His knowledge has shown his supremacy to gods and men, and the Brahman Janussoni there upon got out of his chariot drawn by a pair of white horses, and uncovering his right shoulder, and kneeling in the direction where the Buddha was staying uttered "Advantageous it is to king Pasenadi of Kosala, in as much as the Tathagato is staying in his kingdom."

No. 100. SAGARAVA SUTTAM.

සගාරව සුචතං.

Kosala.—At one time the Exalted One was travelling in the Kosala country with a large retinue of Bhikkhus. At this time there was living at Paccala kappo a Brahman lady by the name of Dhananjāni, a faithful devotee of the Buddha, the Dhamma and the Sangha, and she one day within the hearing of a young Brahman, by name Sagarava, a professor of the three Vedas and learned in the lore of the Brahmins, who was staying with her, uttered in Pali, "Namo tassa Bhagavato arabato samma sambuddhassa", in adoration of the Holy One, the Perfect, all-wise Buddha, and the young Brahman thereat was annoyed, and rebuked the Brahman lady, that in presence of learned Brahmins the shaven headed mendicant ascetics should not be praised. And the Brahman lady thereupon said "Dear gentle mannered one, if thou only know the Blessed One, how wise and holy He is, thou wouldst not speak harshly and maliciously against Him. And the Brahman then said that when the ascetic does come to Paccala kippo that he should be informed, and the Brahman lady assented. And the Blessed One in the course of his tour arrived at Paccalakappo and was staying in the grove of the Brahman Toddeyya, and the Brahman lady having heard of the arrival of the Blessed One, went to meet the young Brahman Sagarava to announce the arrival of the Blessed One, and told him that the Blessed One was staying in the grove of the Brahman Toddeyya, and the young Brahman went to meet the Blessed One. And having exchanged greetings with the Blessed One sat on a side and said that certain ascetics and Brahmins declare having realized knowledge dependent on the consumation of the perfectly holy life, and in answer to the question the Blessed One, said that He enunciates the differentiations of the knowledge which certain Brahmins and ascetics profess to have. Some of them obtain knowledge by tradition based on the three vedas, some obtain their knowledge by means of logic, and some obtain knowledge by the possession of the higher wisdom never before known nor heard, and to that category, the Blessed One belongs.

The Blessed One addressing Sagarava by his gotra name of Bharadvaja gave a detailed account of His Bodhisat experiences from the time of His Renunciation to the time that He reached the climax of His ascetic mortifications, and having found the futility of undergoing bodily mortifications, He abandoned the ascetic habits, and by reflection discovered the path of enlightenment leading to the wisdom omniscience by the jhana methods, whereby He reached the supreme

heights of metapsychical faculties and attained to the states of super-human insight, ending in the complete comprehension of the four Aryan Truths.

When the Blessed One had finished relating His psychical experiences the young Brahman Sagarava expressing his pleasures asked the Blessed One whether the gods exist? It is known that the gods exist, said the Blessed One for it is so declared by immemorial tradition.

The young Brahman Sagarava became a lay follower of the Blessed One. End of Vol. II.

(To be Continued.)

The Religion of the Householder.

A LECTURE DELIVERED BY THE ANAGARIKA DHARMAPALA

AT THE BENGAL NATIONAL MEDICAL COLLEGE,

CALCUTTA, FEBRUARY 1911.

Before the appearance of the Buddha, Sakya Muni, as the Universal Teacher of mankind, a religion founded on universal pity, kindness, and non-sectarian ethics was not known. Religions were formulated by leaders of tribes for the especial use of such tribes over whom they held sway. When we study the old testament of the Jews, what do we see, except that Moses, as leader made the laws to suit the wandering nomads, who were going to find a home in Canaan. Laws were made to keep the rebellious tribes under control during their march through the desert. A religion for a settled people, and a religion for a wandering nomadic tribe should not be the same. In a settled community like the great body of people of India, religion is a necessity. The religion of a conquering people is soon accepted, under certain conditions, when it is offered to them. Persecution makes people to accept a religion, even against their will. But, succeeding generations forget the ancient national traditions, and may even become quite iconoclastic in their turn. Christianity was at first the religion of helots and the poorer class of people who lived in various parts of Greece, Asia Minor and Rome. It was a comforting doctrine to the poor to be told that they will get the reward in the next birth in heaven. There was unity in the indigent community. The early Christians were poor but united, and this helped them. The expansion of Christianity was not due to any philosophical teaching, but to the exigencies of the situation. The Roman Empire was in a decadent state at the time of Constantine, and the Roman army was full of poorer class of people, and they had come to look upon Christianity as the special religion intended for the poor. Slaves were many at that time and they had all accepted Christianity. Augustine was

converted to Christianity not by argument, but by a vision from heaven! It might have been a case of hallucination. Whatever it may be, Constantine did not become penitent and followed the principles of righteousness, thus showing that he had not changed his evil life to become good. On the contrary he did the most inhuman acts which neither a father nor a husband ought certainly to do. His was merely a political conversion, but the leaders of the Church the bishops, found the opportunity to achieve their ambitions. The religion that taught non-resistance, poverty, meekness, by an irony of fate gave birth to the most voluptuous, gorgeous, and inquisitorial and persecuting ecclesiastical organization in the world!

In ancient India Brahmanical priesthood was exacting, and made laws to suit a specialized class, who kept the non-Brahman communities in a state of stagnation. Religion of the higher class was not to be given to the servant class. Caste became a stereotyped institution, and class hatred was born. But the servile class had no way to rebel. They were reduced to impotency by the cruel laws enacted by the law givers. The Veda was not to be read by the non-Brahman, and to the latter category was brought even the Kshatriyas. The hostility shown by the Brahmins to the Kshatriyas is recorded in the Puranas.

When the Buddha appeared 2500 years ago, the Brahmins were divided into two camps, one party, who took the philosophical attitude of maintaining the more righteous principle of good character above mere birth, trying to convince the other that mere birth was nothing if one had not learning and good character. The Brahmins were making every effort to show that they were the most superior, having been born out of the mouth of Brahma, while the other classes were taught to believe that they came from more degenerate limbs of the same creator! The old generation of Brahmins had to be convinced of the foolishness of the aristocratic theory, and it was evident that among them were some of the noblest, who were ready to accept Truth above the mere assertion of a community that they were superior, and only a great personality was needed to storm the fortress. The younger generation of Brahmins who followed the older were also divided; the aristocratic party treating the Kshatriyas with perfect contempt; and the righteousness supreme party, who held that greatness consists in noble character. India was then isolated, no Alexander had come from the West to show his power, and Europe was then sunk in darkness. Socrates, Plato and Aristotle were not born, Mahammad, Jesus, and other later day prophets had not yet made their appearance. The Buddha appeared and preached the Gospel of Universal Brotherhood, Unity, Love, Mercy and the potentiality of the individual, who, whatever his gotra and jati, had the qualification to understand, and the health to persevere in the path of Truth. In the Pali it is called

Khanasampatti, availing of the opportunity to climb high to reach the summits of freedom from the four kinds of bias, showing favouritism, doing injustice through hatred, doing injustice through fear of authority, doing that which is not in accordance with Truth through ignorance of the wisdom which can only be gained by a knowledge of scientific analysis.

To understand the great mission that the Tathagato had accomplished, it is necessary that one should make a study of the different aspects of Religion and social organizations, especially of India, and if possible of the world. The expansion of the intellect by a wider study of human laws will help to discover Truth. We must not lose sight of the fact that however good the article may be, if it is not well advertised, some one else would enter the arena, and by extensive advertising may get his inferior article accepted. The majority of the people are half insane, and easily imposed upon by charlatans. We all know that intoxicants are injurious to health, but look at the methods adopted by the different Whisky dealers to advertise their own special whisky! The things that perish, and are impermanent and ignoble receive a royal reception, while the more exalted, which is associated with the Mind and which is more permanent, is neglected.

The national consciousness has to be educated if a nation is to become great. Teachers by the thousands should be trained to bring up children, and parents taught the principles of development and decline. Parents, teachers, spiritual and secular, should be examples of the highest virtue, so that they will be able to influence the future generations. The more the teachers show the spirit of self sacrifice, associated with the spirit of compassion, like the mother that takes every care of herself for the love of her unborn child, still in the womb, the better it will be for the development of the future generations.

We shall not enter into a polemical discussion as to which religion is best in these days of competition, when religions are advertised like "Pears Soap" "Dewar's Whisky", "Beecham's Pills", "Zambuk", "Sanatogan", and "Eno's Fruit Salt". We know how easily people are led to accept error on the strength of a book. People are by nature superstitious, and are imbued with the instinct of credulity. Astrology, occultism, ghostology, palmistry are the vulgar sciences that require no investigation. Thousands of the credulous are swindled by men and women who pose themselves as the chosen of god! The real saviour of man is he who saves ignorant people from the hands of immoral occultists, whisky dealers, and opium sellers. The occultists dabbling in mystery and esotericism bring down the human understanding into animalism. They are enemies of human development and of the science of wisdom. And this is especially so in India, the land of

insane mysticism and animalising sciences. A few occultists by their degenerate tendencies can help the stagnation of a community. Science never conceals her fruits, and the life giving Sun does not hide his light; and the Buddha enunciated the Good Law and declared that He hides nothing from the people. "Inquire, investigate, analyse, and do not accept any one's dictum without thorough deliberate investigation, and do not believe the magician, the occultist, a revealed book, or the logical disputant"—this was the Great Teacher's advice to the people of India. The common people should not be transformed into donkeys and bullocks; they must be elevated and enlightened, and helped to become men. Wise parents train their children to become good citizens, and enlightened teachers educate their pupils to be courteous and gentle, and learned in arts and sciences. The holy Bhikkhus and Brahmans by their virtuous and noble life show the wisdom of following the law of Renunciation. Those who spend their time in hedonistic pleasures can never become the best examples of a people. And the holy teacher is he who abstains from the pleasures that the householder enjoys. If the householder does not see in the spiritual teacher virtue, why should he pay him homage? He must be an example of self abnegation, cultivating the higher life to receive the homage of the householder. A spiritual teacher can abandon the religious life, and adopt the life of a politician, and keep the people down in a state of vassalage and medievalism, as was the case with the European peoples, under the political supremacy of the Roman Church. A small class will of course be benefitted by following this selfish and undemocratic course. But it is not wise to keep the people in a state of ignorance, and slavery, for unexpected cataclysms occur, and the power of the elect swept off, as was the case with the priesthood of the Roman church, in France, Italy and Portugal. The decline of Indian freedom began with the degeneration of the people, who were brought under the priestly law of caste, and allowed to remain in utter ignorance. Millions were neglected and allowed to shift themselves in the best way they can. The result was the birth of the so-called depressed classes, which number about 140 millions. Man instead of being elevated, became a degenerate, intellectually feeble-minded, and physically a slave to do the work of a beast. The result we see in India in the battalions of coolies struggling for existence. Such a sight as is to be seen in Indian railway stations, at the arrival of passenger trains, when these men are seen actually engaged in hand to hand fight, to get the luggage of the passengers is seen nowhere else! This kind of life reacts upon the nation, and a way must be found to make the burden of the poor easy.

What is the cause that India should suffer in this frightful way? Why should not means be found to make the life of the

poor easy? India in the ancient days was considered to be the richest in the world, and the traditional Pagoda tree was then flourishing. What made the people to decline, after having reached such a high degree of civilization?

It is only when you examine the peasant Indian villager, that you realize how much understanding he has? He is the most simple looking individual, contented with a little sattv or fried gram and water. He remains the same while the whole world is moving? Look at the Chinese shoe maker and compare him with the Indian shoe maker. Look at the Japanese artizan and the Hindu, what a difference there is in the general intelligence of the one compared to the other. Why should not the Indian artizan get that amount of happiness and enjoyment in India, which his brother gets in Japan, China, or in the United States? This is a great work, a noble work, and much depends on the kind of religion which the householder professes.

The religion of The Buddha was intended for all castes. He made no distinction between the Brahman and the Sudra. To all HE gave the ambrosia of the eternal Dhamma. As we see today, the first query which a man has to answer when he is confronted with another native of India, is about his jati, and on that depend the treatment he is expected to get. The same question was put to the Great Teacher by the Brahmans 2500 years ago. What is your caste? And the Buddha in reply said, "Do not ask my caste, ask about my conduct", and the Buddha by His all-embracing Doctrine of Love taught that a man whatever his caste, can become great, provided he follows the laws of eugenics and morality. He was not the teacher of a special darsana, like the system of nyaya, or yoga or sankhya, and He did not wish to keep one class of men above, and another class below, teaching them to hate each other. He extolled Truth, and set Karma, Vidya, and Dharma above wealth and high birth. Karma is good deeds bearing good fruits; Vidya is science of trade, agriculture, industrialism and navigation; Dharma is righteousness. To make all happy, contented, loving and to practise the virtue of mercy was His object, and in fulfilment of this great mission, He set to work, and succeeded in discovering a Path which is safe, and a path in which all can travel. He founded Religion with the lesser and greater precepts. One for the Householder, the Agarika, another for the ascetic (Anagarika) who renounced the life of the householder. The former was intended for those who wished to enjoy a life of pleasure, engaged in arts, trade, agriculture, to produce wealth. The Anagarika saw a burden in the family life, he therefore wished to be free from the cares and anxieties of the family man. It was the life of absolute freedom, fearing none, and showing patience, forgiveness, love, and devoting himself for the welfare of others. The householder was the sower, and the religious man was the

fertile field, and good deeds were the seeds that the householder sowed.

The twice born class had his Bible, and he had also the Brahman priest to officiate at his altar and propitiate the family god, but the non-Brahman of the Sudra class, was debarred by the law givers from reading the Veda, and taking part in the Brahmana rituals. What was he to do? To be a perpetual slave does not tend to elevate life, and the Buddha in opening the gates of Immorality, welcomed to the Bhikkhu life, men of all castes, trained in the Tathagata Vinaya, the Discipline of the Tathagato, and they were sent among the people to preach and teach. The Bhikkhu settled in the village, opened his school, got the village children together, taught them morality, science and religion. The vihara school became the centre of the village, and once in a week men, women, and children assembled in the village Dharmasala, to listen to the teachings of Buddha's Law of Love. It was a comprehensive morality. Once in a fortnight the village folk, dressed in white, spent twenty four hours in the village vihara, in devoting themselves to the good law, and abstained themselves from all householder's duties, to lead the celibate life. Every village in Buddhist lands has the beautiful vihara, with the small cheti, the courtyard, where the branch of a sacred Bo tree flourished giving cool shade to those who sat under it to meditate.

The first principle of the Religion of the Buddha was prevention of cruelty to animals, followed by the five principles to be observed daily by every householder, viz., to abstain from killing, from taking illegally things which belong to another, from violating women who were under guardianship of their own kith and kin, from lying and slander, and from taking intoxicating liquor and drugs. This was the ordinary code of social morality which the Buddha emphasised, which every householder who wishes to be born after death in heaven, should observe.

In the *Sevitabbasevitabba Sutta* of the *Majjhima Nikaya*, the Tathagato taught the Dhamma of association and non-association, which included the five precepts as well as the laws of friendly speech, which when cultivated developed love, unity, concord, pleasantness, and a desire to know more of the higher laws of Truth. Hatred, covetousness, superstitious worship ceased, because the mind was trained to follow the ethics of a higher life, and love dawned and universal kindness reigned. The doctrine of karma was taught which enunciated the principle that by doing good karma you enjoy good fruits; by doing evil deeds, you suffer. Along with the law of karma the householders were taught to believe that the life of man did not cease to exist here, but that according to the karma, it was born again.

The law of self development was simplified into a mathematical formula. Hatred quickened the decline of self, and extending love to all expanded self and quickened development. This wonderful doctrine the Buddha enunciated, and enjoined the Bhikkhus to preach it to the Kshatriyas, Brahmans, Vessas, and Sudras. In the Sigala Sutta, Digha Nikaya, He gave a synopsis of the duties of the householder, wherein he was taught how he should live in this world bringing happiness to himself and to the world. His social duties under the all embracing law of Buddha's love, widened, and from the self it expanded till the whole breathing world became one with self. Buddha was the first Aryan teacher that prohibited the sale of human beings, of weapons used for depriving life, of animals for slaughter, of poisons for killing purposes, of intoxicants that produced disease, making man insane and caused so much domestic misery by reducing him to poverty. He held up the lofty ideals of Buddhahood, and Arahatsip above divinity whose consummation depend on the observance of the ten paramitas. Woman and man were equal in the presence of the Good Law, and by evil doing woman and man are both liable to undergo the same kind of suffering in the next world. Nirvana was the appanage not of one sex and of one caste. Women were free to follow their own individual aspirations. The Order of Bhikkhunis was the refuge, and saintly woman found an asylum in the Bhikkhuni viharas where they could, without molestation, live the higher life.

The householder according to his ability to lead the spiritual life, was given the rules to observe. Daily he had to observe the five rules, and also to practise the ten manusya dharma; weekly, or fortnightly he had to observe with his wife, the eight rules or silas, enjoining the partial observance of the celibate Brahmachariya life for 24 hours.

The fruits of holiness were for the Bhikkhu and the Upasaka householder. The Arhat stage is only for the Bhikkhu, which is the highest, but the householder had other three stages of holiness, viz., the Sotapatti, Sakadagami, and Anagami. The sotapatti householder observed the five silas. Even at the risk of his life the Sotapatti Upasaka or (upasika the female devotee) will not violate the five silas. The stage of sotapatti is the path of the elected one, *niyato sambodhi parayano*. Men and women remaining as householders are able to reach either of the three states of holiness in numerical order, 1st sotapatti, 2nd, sakadagami, 3rd, Anagami. The anagami, although a householder, yet lives the Brahmachari life permanently. The arhatship is for the one who abandons the home life, and men and women were allowed to enter the order of Bhikkhus and Bhikkhunis after they had received the consent of their parents or guardians.

India was the home of the religion of the householder. According to the Brahmanical laws of social polity, the large mass of

people, who were not of the twice born class, practically were precluded from accepting the higher laws of Brahmachariya, and they were debarred from practising the life of yoga. To this large community the Buddha's law of love, and the Discipline which He had in his mercy inculcated and called the Aryan Discipline was meant. For the first time the teeming millions of India received a Religion, and they were given the chance to go through a Discipline, which helped them to be religious. The sensual life of the householder underwent a change, the rich became more unselfish; his superfluous wealth was given to the social betterment of the poor. The king lived the religious life of the householder on the uposatha days, took part in the holy life, eating the same food with the ordinary upasaka, wearing the same kind of white dress. On that day, once in a week, or in a fortnight, or in a month, the king and the subject met and listened to the sweet doctrine of the Buddha's love to all.

For full one thousand years India had forgotten to observe the principles of the Law of Love. We see the effect of the neglect when we look back to the glorious period of Aryan culture, which produced emperors and kings of the type of Asoka, Kaniska, Siladitya, and Dharmapala. We see the non-Aryan lands today where the Aryan Dharma of the Buddha helping the people to be contented, happy active and free. Which of two countries afford a pleasant picture, Burma under Buddha's law of Love or Bihar without the law of Buddha's love? Take up the life of the householder as enjoined by the Buddha, and see whether it is beyond you to accept it. Make the effort and see whether you can follow the principles in your daily life. A little self denial is all that you need, and you will feel the pleasant delight in being able to realize the majesty of a purified life of contented cheerfulness, without the fear of being hated by those who are wearing the sacrificial thread. Without the Law of Love of Buddha, there will be always hatred shown by the twice born to the non-dwijas, for at the initiation of the Brahman boy when he is given the sacrificial thread, he is taught not to look at the face of the Sudra during three days! Can there be love in the heart of a man who shows such a feeling towards his fellow men?

Study the Buddha's Dharma, and you will see how elevating are His teachings which He gave in all compassion to the millions who stood outside the pale of the elect. Surely the people of India under the Emperor Asoka lived happier and better lives than under the kings of the Mogul period. For full one thousand years India had lived without Buddhism, what have the people to show as a record of triumphant deeds? But looking at the past, when the religion of the land was the Dharma of the Tathagato, not one caste but all were happy, contented and free. To the present generation of Indians, I bring the message of Buddha, and

I ask them to investigate into the Doctrines that He taught, and follow them if they are good. Without inquiry it is not proper to condemn a code of morality which is so admirably fitted to develope the Aryan consciousness in the path of enlightenment and spiritual freedom.

Work to be Done in Buddhist Criticism.

AN APPEAL TO CHINESE SCHOLARS.

Perhaps there is nothing more romantic in the history of religion than the spectacle of a Parthian prince renouncing his throne in A. D. 149 and going to China as a Buddhist monk. He spent his life in his adopted country, translating parts of the sacred writings into Chinese. According to his own *Catalogue of the Chinese Tripitaka* (Oxford, 1883), Nanjio translated 176 original works, of which 55 are extant. Judging from their titles, 43 of these are Hinayana. Anesaki, in his priceless essay, "The Four Buddhist Agamas in Chinese" (*Transactions of the Asiatic Society of Japan*, Tokyo, 1908, pp. 17, 18; 28-31) identifies forty-four of these works with texts now extant in the Pali canon.

Let us look at some of these texts, and see what kind of books were valued in Parthia and China at the time of Justin Martyr! Going through the Pali Nikayas in regular order, the first that we find is the Mahanidana-sutta (Digha No. 15). This was considered important enough to be included in Grimblot's selections from the Long Collection (Paris, 1876) and in Warren's *Buddhism in Translations* (Cambridge, Massachusetts, 1896). The text is No. 31 in the same Nikaya, also published by Grimblot, and finally there is the last sutta therein. No. 34, the *Dasuttara*, which gives a remarkable survey of Buddhist doctrine, under categories numbered from one to ten.

In the great middling Collection (as I prefer to call it, because it is named after the medium length of its Sutras, and not after its position in the Agamas, which varied) our Parthian prince hit upon No. 6, which Rhys Davids chose in London, 1,700 years later, for translation into English in *Sacred books of the East*, Vol. XI. Next we come to No. 52, and then to No. 87, then to No. 113 (on the "True Man") and finally to No. 141, the "Analysis of Truths." In this sutta Buddha exhorts the disciples to obey Sariputto and Moggallano.

Besides these there are texts from the Classified and Numerical Collections, one of which is Buddha's First Sermon, also included by Rhys Davids in his volume of Suttas aforesaid.

Besides the illustrious Parthian, many more translators of different nations went to China to continue the good work, and one

of these, in the third century, translated the 91st sutta of the Majjhima, the Brahmayu, which gives the vivid account of Buddha's personal appearance, his table-manners, his gait, and daily habits, first made known by Spence Hardy in 1853. In Hardy's mediæval version, Buddha says grace, but this is not in the Pali. It would be interesting to know whether the third-century translator found it in the lost Hindu original before him.

In this interesting old Sutta, we have a full-length life-picture of Gotamo of undoubted historical truth, and I often say that this discourse alone justifies the assertion that we know more about him than about Jesus.

Now, it has long been my contention that the Hinayana texts of the second and third centuries deserve special study. They are the first Buddhist Suttas of the primitive collections which we can date. The books translated into Chinese in the first three centuries were largely Mahayana and later on they were altogether so. Could not a little text-book be made of the Pali suttas translated by the Parthian, with, say, the third-century Brahmayu added? Give the original Pali, and note Chinese various readings, as Anesaki has done in my *Buddhist and Christian Gospels*.

This perhaps is the most crying need of Buddhist scholarship. Next to this, if not before it, I rank the translation of the Great Council Discipline (*Maha-Sanghika-Vinaya*). This sect was the sworn enemy of the school of the Elders who have transmitted to us the Pali. Each sect accused the other of falsifying the scriptures, so that any agreement between them would go back to an enormous antiquity. I do not myself believe that the final schism took place at Vesali, as the Ceylon Chronicles would have it, but at an obscure council held by Agnimitra, about the middle of the second century B. C. My reasons for this are the statements from the Great Council Discipline translated by Samuel Beal, in his learned Introduction to *S. B. E.*, Vol. XIX; and, by the way, I was very much pleased to see his pioneer work highly commended by a distinguished French sinologue.

The Great Council Discipline was brought to China by Fa-Hien in A. D. 415, and some scholar who had overlooked the translators of the earlier countries once asserted that this Discipline was the first Buddhist book we could date!

One of the most curious things in this Discipline is its list of the sacred books, and it was translated for us by Suzuki in *The Monist* for January, 1904. The present writer has taken occasion to draw conclusions from this in previous articles. (See for example, the San Francisco *Light of Dharma*, January, 1905, and the fourth edition of *Buddhist and Christian Gospels*, Vol. I, pp. 82 and 266.)

There are reams upon reams of translations and critical work to be done, but, in my opinion, these two are the most elementary, most necessary and most immediately pressing. I appeal to the sinologues of France, Holland and Japan to emulate each other in this important task.—*The Monist*.

ALBERT J. EDMUNDS.

HISTORICAL SOCIETY OF PENNSYLVANIA, NOV. 16, 1910.

Mihintala Vihara.

“They shall not hurt nor destroy in all my Holy Mountain,
for the earth shall be full of the knowledge of the Lord.”

Aggabodhi became king of Ceylon in the 1107 year of Buddha's nibbana (564 Christian era). He was a man highly favoured by fortune, and he aimed steadfastly at the attainment of the highest knowledge, and he became very famous among his people. By continually keeping the company of good men, he was able to restore the welcome customs of their ancestors, and he repaired everything that had fallen into decay. He repaired the Lohapāsāda, and at the feast that was held he made offerings of the three robes to six and thirty thousand monks. He built a Parivena and called it the Mahānāga Parivena, after the deceased king's name so that the merit might attach to the spirit of the departed king, and he bestowed it on the elder, the good priest Dāthāsiva, learned in the Three Pitakas In like manner he built a bath at the Cetiyagiri, which he called Nāgasondi and supplied it with a continual stream of water, and in due course he built the tank Mahindatatāvapi (Mihintālaveva), and ordained that the statue of the Thera Mahinda should be carried in procession from the bund thereof, and he made an order that when the statue of the great Mahinda Thera was brought to that place, it should be carried along the usual road. See Mahavansa Chap. XLII, p. 19.

The first vihara at Mihintala was built by king Devanampiya for the use of the great Arhat Mahinda and His disciples who took up their residence at the hill in the month of July to spend the *vassa*. This was 2200 years ago. Mihintala was known as the Missa mountain, and the name of Chetiyagiri was given by the Arhat Mahinda in commemoration of the event of the Relics of the Buddha having been first placed there, when they were brought by the Arhat Sumana Samanera from India. Mahavansa, p. 68.

In the month of Kattika the great Arhat Moggaliputta 218 years after the parinibbana of the Buddha, despatched the following theras to establish the Religion of the Buddha to the following countries:—

Majjhantika thera to Kasmir-Gandhara
Mahadeva thera to Mahisamandala

Rakkhita thera to Vanavasi
 Yona-Dhammarakkhita thera to Aparantaka
 Maha-Dhammarakkhita thera to Maharattha
 Maharakkhita thera to Yona country
 Majjhima thera to the Himavata country
 Sona and Uttara theras to Suvannabhumi

Maha-Mahinda together with the Disciples of Moggali putta Arhat Itthiya, Uttiya, Sambala and Bhaddasala came to the "delightful island of Lanka". His words were "Establish ye in the delightful land of Lanka the delightful Religion of the Vanquisher."

"These disciples following the example of the all-compassionating Vanquisher's resignation of his supreme beauty, laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur when the salvation of the world is at stake?" Mahavansa, chap XII, p.49.

At that period the profoundly sapient great Mahinda was a thera of twelve years' standing. Having been enjoined by his preceptor and by the priesthood to convert the land of Lanka; while meditating as to its being a propitious period to undertake the mission he came to this conclusion. "The monarch Mutasiva is far advanced in years. Let his son succeed to the kingdom."

"Having formed an earnest desire to visit his relations during this interval; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king his father, Dhammasoka, taking with him four theras and the samanera Sumana, the son of Sanghamittā, departed for Dakkhinagiri for the purpose of administering the comforts of religion to his maternal relations. There this pilgrim passed six months in this avocation. Having reached Vedisa, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and to his retinue, she established the thera in the superb Vedisagiri vihara which had been erected by herself.

"While prince Asoka was ruling the Avanti country by the appointment of his own father, in a journey to Ujjeni he arrived at Vedisa; and while tarrying there, having gained the affections of the lovely princess Devi, the daughter of a Setthi, he lived with her. Becoming pregnant by that connection, she gave birth at Ujjeni to the noble prince Mahinda, and at the termination of two years to a daughter Sanghamittā.

"At this period of Mahinda's visit, she was residing there in Vedisa. While the thera was sojourning there, he knowing that the time for his departure was nigh, made the following aspiration, namely, "May the great Devanampiya Tissa enjoy the great feast of his inauguration as directed by my father; may he after having

ascertained from my father's ambassador the merits of the three Blessed Treasures sent by my father, acquire a right understanding of them; may he on the full moon day on the month of jettha visit the Missa mountain (Mihintala), for on that every day shall I myself repair to renowned Lanka."

Sakka the deva of devas appearing unto illustrious therā Mahinda thus addressed him: "Depart on thy mission for the conversion of Lanka: it is the fulfilment of the prediction of the supreme Buddha. We will also there render our assistance."

Tarrying there a month longer, on the full moon day of Jettha, the supernaturally gifted therā, together with four other theras as well as Sumana samanera and Bhandu, the son of the queen's younger sister's daughter, rose aloft into the air at that very vihara, and instantaneously alighting on this land at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthala. This was according to the will of the divine Sage pronounced at the moment of His parinibbana." Mahavamsa chap. XIII.

A Public Meeting About Mihintale Vihara.

A very largely attended meeting of the Buddhist community was held on the 19th February last at 3 p.m., at the Ananda College Hall, Colombo, under the presidency of the Ven'ble Tibbotuwawe Sri Sidhartha Sumangala, Chief High Priest, Kandy. There were present about 200 monks and 1,500 laymen from different parts of the Island. Among those present were:—Venerable H. Sri Sumangala, High Priest, Principal of Vidyodaya College; Venerable Pavaraniruttikachariya Sri Subhuti, High Priest; Siripavara Yasapandita Dhammatilaka, High Priest; Pahamune S. Sumangala, High Priest; Sri M. Nanissara, High Priest of Sabaragamuwa and Vice-Principal of Vidyodaya College; Sri Sumana, High Priest of North-Central Province; S. S. K. N. Seelananda, High Priest and Principal of Saddharmakara Pirivena; Bedigama Ratanapala, High Priest, Matara; Rev. T. Ratanapala, Kandy; Rev. M. Sidhartha, Principal of Sangharaja Pirivena, Kandy; Rev. A. Seelananda, Principal of Paramadhamma Chetiya Pirivena, Galkissa; Rev. D. Jinaratna, Rev. M. Dhammaratna, Rev. W. Gunaratna, and K. Rewata Incumbents of Mihintale Vihara; Rev. Maung of Cambodia, Anagarika Dharmapala, Advocates F.R. Senanayaka, A. E. Dasanayaka, Proctors A.E. Roberts, O.A. Jayasekera, A. P. D. Abeyasuriya, (Matara); Messrs. J. B. Jayaratna, R. A. Mirando; E. Hewavitarne, Sam P. Jayatilka, D. J. Perera, L. B. Ranaraja (Kandy); P. B. Ratnayaka, (Kandy); D. S. S. Kaviraja Pandit (Panadura); Jonathan de Silva (Kandy).

Tisarana Pansil were given to the laity by Pahamune Nayaka Thero, after which Mr. Harischandra, Secretary, submitted 39 telegrams and letters received from sympathisers of different places. The presiding High Priest having called upon the Secretary to explain the object of the meeting. Mr. Harischandra read out copies of memorials presented by the Buddhist community, having Chief High Priest Tibbotuwawe Sri Sumangala as the head, in April, 1910, and September, 1910, to His Excellency the Governor, and copies of replies thereto. The following are the prayers of the memorialists:—

1. "They beg that it may please Your Excellency to decree that, till the question that has arisen be finally decided, the work of clearing and excavation which has been prohibited to the memorialists may be prohibited also to the Archæological Department."

2. "They beg that findings such as stones, images, pillars, and relics by the Archæological Commissioner be not removed from the sites where they have been discovered, but be set up as near as possible to the spots where they have been found."

3. "They pray that it may please Your Excellency of forming some Board or Advisory Committee in which adherents of the Buddhist faith, the Priests of the Vihara concerned and other acknowledged representatives, ecclesiastical or lay, of the Buddhists in Ceylon, such as Your Excellency may choose, may be joined with the Official Government authorities to advice and inform the latter upon points that bear peculiarly upon the Buddhist position, and upon which, from their comparative inacquaintance with them, the latter are apt in their decision to err, and by such error unwittingly and needlessly to do injury to Buddhist interests and Buddhist feelings."

In the second letter from the Colonial Secretary's office the following occurs:—"I am to add that it is unnecessary to prolong this correspondence as the Government have now decided to take immediate steps to effect a legal settlement of the question."

Among other documents submitted by the Secretary was a copy of the "Gazette" dated 27th January last containing "Mihintale Notice No. 3,972," wherein sacred sites such as Mahasayamaluwa (compound of the chief Dagaba on the sacred hill), Aradhanagala, Bomaluwa, Pansalwatta, Kaludiyapokuna Vehara (Dagoba) frequented by millions are mentioned as objects to be treated under the Waste Lands Ordinance.

After an interesting address was delivered by the Chief High Priest the following resolutions were passed:—

1. "That a memorial, with a plan of Mihintale Vihara (dagabas, imagehouses, monks' abodes, caves, ponds, etc.) should be forwarded to the Secretary of State for the Colonies."—This was proposed by the Rev. Sri M. Nanissara, Vice-

Principal of Vidyodaya Oriental College and High Priest of Sabaragamuwa Province, seconded by Rev. Abhayatissa Dharmakrti Sri Sumana, High Priest of North-Central Province, and supported by Rev. Bedigama Ratanapala, High Priest and Principal of Mahamantinda Oriental College Matara, and Mr. A. E. Roberts, Proctor, S.C.

2. "That an appeal should be made to His Excellency the Governor to suspend the enquiry about Mihintale Vihara lands under the Waste Lands Ordinance as gazetted until a reply is received from the Secretary of State for the Colonies."—This was proposed by Mr. R. A. Mirando, President of the Colombo Buddhist Theosophical Society, and seconded by Mr. L. B. Ranaraja, late President V. T., Kandy.

3. "That the Committee appointed at the public meeting held on the 6th March, having Mr. A. E. Roberts, Proctor, and Mr. P. B. Ratnayaka as additional Secretaries, with power to add to the number, should be empowered to give effect to the proposals."—This was proposed by Mr. W. A. Samarasekera, Editor of "Sarasavi Sandaresa" and seconded by Mr. P. B. Ratnayaka, landed proprietor.

Then Messrs. P. A. Peiris, Editor of "Saddharmamurty Journal," Martinus C. Perera, Anagarika Dharmapala, General-Secretary of the Maha-Bodhi Society, and Sherman de Zylva, Honorary Secretary of the Law Students' Union, addressed the audience, after which subscriptions were called for the work. Anagarika Dharmapala promised Rs. 900, being allowances of three months from his father's estate. Advocate Senanayaka paid Rs. 50 and others followed.

News and Notes.

Month after month we have presented the readers of the Maha-Bodhi Journal with a digest of the suttas of the Majjhima Nikaya translated into English. Living far away from living Buddhist scholars and without the help of the commentary, the digest has been made hurriedly to provide some kind of spiritual pabulum to the thinking few. The Majjhima Nikaya is being translated by the indefatigable Pali scholar and sympathetic worker, Mrs. C. A. F. Rhys Davids, into English and we are sure when the 152 suttas are translated and published, it will be a monumental work, and a beacon light to those sailing in the waters of meta-psycho philosophy. With the Sagarava suttam endeth the 100th sutta, and in the next number we shall begin from the 101th sutta. The thoughtful students of Europe and America roaming in the wilderness of religion, will find in the meta-psycho philosophy of the Tathagata all that the earnest mind yearns for the development of his own consciousness.

Animal sacrifices on the Dasahara days are stopped by the following States in their territories:—**Animal Sacrifices in Native States.** Avatgad, Baradhipati, Baroda, Beawor, Cambay, Chhota Udepur, Dhea, Dharampur, Dharangadhra, Dinapur, Ghasaita, Gondal, Jabua, Jamnagar, Jasdan, Katosan, Kotda,

Sangani, Kottilo, Kotharia, Lakhtar, Layja Mota (Cutch), Limbdi, Mahudi, Morvi, Patri, Rajula, Sarampur, Sayla, Servan, Sitamahu, Suni State, Suthalia, Vanod, Vansda, Varahi, Varsoda, Eklara, Arsoda, Chuda, Dedan, Devad, Ilol, Gadha, Kadoli, Kalsia, Khairpur, Mengani, Palanpur, Rajkot, Ransipur, Sachin, Sanol, Jalia, Dewani, Vavdi (Gajabhai), Derol, Vakhtapnr, Bharatpur, Alvar, Kishangadh, Shahpura, Kushalagadh, Runija, Lunwada, Ichhawar, Porbandar, Vankaner, Madi, Barkheda, Badi, Sadri, Lathi, Nagrecha Ras, Vadia, Koloi, Pandel, Gajandevi, Dakhamipura, Khardevra, Karju, Udpura, Phachar, Palakhedi, Vagelaka, Kheda Ranavataka Kheda, Bharachadi, Shahpur Arsdia. — *Indian Review*, p. 667.

“The Governor General of Dutch Indies has power to refuse permits to bad characters, paupers, and people who have limited means to support themselves. Foreigners, not residents in Netherlands India, and certain classes of Dutch subjects, may only land at Batavia, Samarang and Sourabaya after receiving permits and paying a free of 25 guilders.”

Something of this sort is greatly needed in Ceylon. Thousands of paupers, cripples, and the refuse of South India Tamils are annually dumped into Ceylon to the great loss of the native population. The true sons of the soil, the Aryan Sinhalese were better protected when Ceylon was under Sinhalese rulers. And when the Low-Country was under the Dutch, no foreigner was allowed to remain permanently in the Island. But under British rule Ceylon has been converted into a sort of dumping ground. In British Columbia, Transvaal and Australia, the white population have adopted stringent measures for the prevention of immigrants from Asiatic countries. What is sauce for the goose is also sauce for the gander. It is time that the Sinhalese community should stand up for their legitimate rights and show the British Government the awful injustice that is being done to them whose livelihood has been endangered by the influx of the immigrant population from the coast towns of South India.

Owing to continued ill health the Anagarika Dharmapala was obliged to leave Calcutta on the 14th of February for Ceylon. He is now under medical treatment and is being cared for by his mother at the family residence “Aloe Avenue” Colombo. As soon as he regains his former health he hopes to begin educational work in Madras and work for the welfare of the small Buddhist Community in South India.

Mrs. T. R. Foster of Honolulu is helping the Anagarika to start work in Madras. To uplift the millions who belong to the “Depressed Class” is a stupendous work requiring the combined energy of several scores of unselfish workers. Why could not a few Buddhist youngmen of Japan, Siam, Ceylon and Burma devote themselves to this good work? There is a glory in accomplishing deeds in the plane of righteousness as well.

Maha-Bodhi Society, Colombo.

STATEMENT OF RECEIPTS AND PAYMENTS FOR DECEMBER, 1910 & JAN. 1911.

RECEIPTS.		Rs.	Cts.	PAYMENTS.		Rs.	Cts.
To Interest	...	...	18	By M. B. Press	...	2085	09
" Subscriptions of Members	...	...	28	" Establishment, Colombo & Calcutta	...	69	11
" Proceeds of Books sold	...	...	59	" Management of Schools	...	989	95
" Donations :—				" Rent	...	280	00
Mr. G. Franklin, U.S.A.	...	9-15		" Anuradhapura Land	...	130	18
" D. S. Abaysinhe, Jamburaliya	1-00			" Gas, Engine, Light and Fittings	...	35	10
" Harry Dias, Panadure	31-90						
" P. A. Peiris Appuhamy, Marawila	25-00						
" W. Daniel Fernando, Panadure	1-00						
" Hiniduma Land—Contributions from shareholders :—		68	05				
Mr. B. D. M. K. Banda, Badulle	3-50						
" D. S. Ranasinha, Rakwane	10-00						
" Maung Mya, Mandalay	2-00						
" Rent	...	15	50				
" Management of Schools	...	61	00				
" M. B. Press	...	202	60				
		2935	86				
" Balance brought forward from last month	...	3707	17			3589	43
		1978	66	" Cash in hand	...	2096	40
		Rs. 5685	83			Rs. 5685	83

Colombo, 31, January, 1911. E. S. JAYASINHA, Accountant. HARRY DIAS, Treasurer, M.B.S.





THE LATE VEN'BLE H. SRI SUMANGALA, M.C.B, R.A.S.
Principal of the Vidyodaya Oriental College, and High Priest of Sri Padz (Adam's Peak.)

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XIX.

MAY, 2455 B.E.
1911 A.C.

No. 5.

"Cannibal Trade" in Ceylon.

We have taken the following excerpts from Dr. Saleeby's "Parenthood and Race Culture." It should be read by every official in Ceylon Cassell & Co., are its publishers.

"Alcohol taken into the stomach can be demonstrated in the Generative organs within a few minutes, and like any other poison, may injure the sperm or the germ element therein contained. As a result of this intoxication of the primary elements, children may be conceived and born who become idiots, epileptics, or feeble-minded. Therefore it comes about that even before conception a fault may be present. McAdam Eccles F.R.C.S., in the *British Journal of Inebriety*, April, 1908, p., 209.

Dr. Sullivan points out that the racial effects of alcoholism in man are similar to those obtained by experimental intoxication in the lower animals. Recent experiments have shown the same thing as regards other poisons. They prove that paternal alcoholism alone can determine degeneration, p., 211.

"Alcoholism is a system of degeneracy. It is then an indication of unfitness for parenthood no less, and the practical issue the same: one radical cure for alcoholism, at any rate, is the prohibition of parenthood on the part of the alcoholic, p., 214.

"Dr. W. A. Potts, of the University of Birmingham, who did valuable work as Medical Investigator to the Royal Commission on the Care and Control of the Feeble-minded, in his paper entitled

"The Relation of Alcohol to Feeble-mindedness" printed in the *Journal of Inebriety* for January 1909, contains the results of a comprehensive enquiry into the subject, p., 215.

"Dr. Branthwaite is of opinion that mentally defective inebriates, are "practically hopeless from a reformation standpoint. Twenty-five years he had spent entirely among drunkards and drunkenness. The unfortunate people whom he studies" are not in the least affected by orthodox temperance efforts; they continue to propagate drunkenness, and thereby nullify the good results of temperance energy. Their children, born of defective parents, and educated by their surroundings, grow up without a chance of decent life, and constitute the reserve from which the strength of our present army of habituals is maintained. Truly we have neglected in the past, and are still neglecting, the main source of drunkard supply—the drunkard himself; cripple that, and we should soon see some good result from our work." p., 219 Dr. Fleck says "It is my strong conviction that a large percentage of our mentally defective children, including idiots, imbeciles, and epileptics. are the descendants of drunkards."

"Mr. Thomas Holmes says "our habitual criminals, equally with our mental inebriates, are not responsible beings, but victims of mental disease."

"Since the beginning of January, 1908, the brutal course decreed by the London County Council has been pursued. The wretched and deeply to be pitied women have been and are discharged at the rate of some twenty to twenty-five per month as their terms expire. The wiser sort of magistrates and the police court missionaries are at their wits' ends, and no wonder. This country offers these women at the moment no refuge whatever; nothing but the degrading and destructive round—police court, prison, public house, pavement; da capo. p., 226.

"The London County Council by its present action has performed a service to biological philosophy by showing that it is possible to combine the maximum of brutality to the individual and to the present with the maximum of injury to the race and to the future, p. 228.

"Need one apologise for declaring again, that we require a new political economy which teaches that gold is for the purchase of life and not life for the purchase of gold. For the public outrage under discussion, whereby an untold measure of life, and to come, "breathing and to be", is to be destroyed and defiled for a squabble over shillings, one can adequately quote only the words of Romeo to the apothecary: "There is thy gold; worse poison to men's souls, doing more murders in this loathsome world, than those poor compounds that thou mayst not sell." p. 231.

"Whisky is a racial poison, and there is nothing else to know about it worth knowing for the future. Those who will never become, or can no longer become, fathers or mothers, may do as they please about whisky, so far as the ideal of eugenics or race culture is concerned. They may say if they like, that their personal habits are their affair and concern no one else. Under the influence of whisky they may, perhaps, even believe this. But for those who are to be the fathers and mothers of the future, such a plea is idle. The question is not solely their affair; it is the affair of the unborn, and we who champion the unborn are bound to say so. p. 233.

"In the name of race culture and the New Patriotism, in the name of morality and charity and science, we must demand, obtain and carry into effect the most stringent and comprehensive legislation, such as effectively to forbid parenthood on the part of the chronic inebriate.

Dr. Archdall Reid says: We know now the great secret. Science has given us knowledge and with it power. We have learnt that if we labour for the individual alone, we shall surely fail; but that if we make our sacrifice greater, if we labour for the race as well, we must succeed.

"Let us then by all means seek to save the individual drunkard; with all our power let us endeavour to make and keep him sober; but let us strive also to eradicate the type; for, as I have said it, if we do not quickly and with mercy, Nature will do it slowly and with infinite cruelty." p. 236.

"In the Memorandum submitted by the Eugenics Education Society the following points have been noted:

"The children of the drunkards are on the average less capable of citizenship on account of the nervous defect inherent in the parent; intra-uterine alcoholic poisoning in cases where the mother is an inebriate; that the drunkard, if not effectively restrained, conduces to the production of a defective race, involving a grave financial burden upon the sober portion of the community.

"Parental alcoholism as a true cause of epilepsy in the offspring is now generally recognised.

"Alcohol trade is called the "cannibal trade." Alcohol poison brings with it feeble-mindedness, insanity, consumption, crime, pauperism and individual degeneracy."

Cause of the present Degeneration of the Aryan Race.

Ceylon is admirably situated to combat moral evils. Now we have more religions than our forefathers had and by sympathetic co-operation the combined energy of the different religions could be co-ordinated as to combat against all kinds of moral evil.

Buddha was the foremost of all moral teachers in making a code of laws prohibiting the ten evils which help to degenerate human beings. We have Christian teachers to-day who are making feeble efforts to combat the drink evil, and on the other hand we have the European officials element who ridicule the temperance party. The moslems have a religion which prohibits drunkenness on this earth only, and they are indifferent regarding the welfare of other individuals who are not Moslems. It is the same with the Hindu. A Government is expected to have no moral conscience. It is like an active volcano issuing forth lava. Whenever you ask government to stop the sale of liquor, the reply that you get is something like this: "The British government does not want to interfere with the liberty of the subject. If there is one man in a village who wants liquor, we have to supply him with it. It is left to you not to drink it." We have therefore to combat the evil by education. Daily, hourly, there should be a continuous effort made to prevent the people from drinking liquor.

Here religion and morality combined can help us. Morality based on science without associating itself with theological formulas can teach us that if we want to live a clean, healthy, hygienic, and æsthetic life we must give up alcohol. Eugenics is the hand maid of morality.

The perpetuation of the race is what the patriot should think of before anything else. The ancient Sinhalese were loyal to truth and in their long historic efforts to keep their independence alive they were willing to give up their own king who worked not for the welfare of the race. The British were invited to take the reins of government into their hands, as the Sinhalese had hoped to receive better treatment from them than from the elected monarch. The British government being an alien government, is not in a position to know the feelings of the sons of the soil. Just as it is difficult for a Chinese to understand the British feelings, so it is with the British; they have nothing in common with the people of the land, and the rulers come and go. If the Sinhalese had no heart beats, and could behave like a steam engine, they would then not care to notice the number of drivers who handled the engine. But the Sinhalese have a history, and they have been a living people for nearly 2400 years. It was not a bed of roses this Ceylon had been to them. For 2358 years the independence they had maintained was purchased with the blood of millions of Sinhalese from the time of Dutugemunu to the last Kandyan war in 1819.

It is now a question of the survival of the fittest. The British government is playing the role of the exterminator. Biological science tells us of the principles of heredity. It is a question of parenthood and culture. Are the Sinhalese going to lose their inheritance for a mess of pottage. The upstarts from

other lands have come to this ancient historic land with a view to make money, but we the guardians of the race, we have to protect the interests of the still unborn Children who will be our future representatives. We have a duty perform in protecting the good name of our ancestors and we have to educate the present generation in order that they will protect the race from falling into a decay. The British officials have no permanent interest in the Sinhalese race. To them it is only a question of revenue, whether that revenue comes from the Sinhalese, Moor, Tamil, or European is immaterial. But the Sinhalese, whether they be Buddhists or Christians, have to think seriously of the race suicide that is going at on a rapid rate. The immigrants from other lands are slowly driving the thin end of the wedge, and the son of the soil is gradually losing his ancestral hearth. In a fit of madness the Sinhalese are chasing the will-o-the wisp of western materialistic luxury. These beautiful things do not last long. The Coast Moor is very economical in his habits, so is the Tamil, and the Parawaras. They come to make money and go. The British Planter is like the coast Moor only he has a white skin. One principle actuates them. The Sinhalese is making the greatest economical blunder by killing the goose for the golden egg. Money does not last long in the hands of an ignorant spend thrift. The future that is before us and our children for the third and fourth generation is in our hands. In our moral purity lies our strength. The Muhammedan is more sober, more industrious, than the Sinhalese. So is the Tamil. Let us not compare ourselves to the rulers of the land. Do not try to imitate them. But please see whether you are in a position to keep pace with the Moor, the Natukotte, and the Parawan that come to the island in large numbers. You will spend your money in drink, and in covering your body with foreign feathers but you are daily nearing the precipice of starvation and poverty. It is an economic race, it is a eugenic race that you have to run. Only the sober and the thrifty can win. Salvation is in your hands. Do not expect your friend from the West or from the East will help you when you are reduced to poverty and your children crying for food. The hungry child must be fed, should be given some kind of industrial education, your wife is the mother of the future Sinhalese child. For the child yet unborn you have to make provision. Your wife when she is in a state of maternity must not be neglected. She must have enough nourishment to bring forth a healthy Sinhalese child. All these are economic and germinal questions, which can be solved only by sober, enlightened fathers, and would be fathers. The blame should not be placed on the Bhikkhus of Ceylon. They are powerless, surrounded as they are by present conditions sufficiently to influence the modern Sinhalese. The village priest must wake up from his sleep. He should be the educator and the example of all that is good and

unselfish. He should travel more and learn more of the causes that are at work. How to remove present misery should be his aim. He must know more of the Dhamma to find out the means adopted by the Great Teacher who worked daily for forty five years to relieve human misery and ignorance.

The British and Foreign Bible Society.

On the 25th of February last a general meeting of the British and Foreign Bible Society was held at the rooms of the Bible Society under distinguished patronage. The mercantile, planting, and official representatives were present, and speeches were made by them glorifying "God" at the successful consummation achieved by the Committee in having finished the Sinhalese translation of the "Bible". The revised edition of the Sinhalese translation is the work of twenty years of incessant labour of several men engaged on it. For nearly a hundred years Protestant Christianity had been doing its work in Ceylon, and yet they were not able to have a correct interpretation of the word of their god! For a hundred years native Christians had to accept the incorrect interpretations of the Bible, and yet no harm was done to their souls. It is evident that the word of god is not a living force in elevating the people in Christian lands. Look at the slums of East End of London, the terrible poverty of the submerged class, the war between capital and labour, the utter wretchedness of the labouring class, the unnameable crimes that are committed by them, the selfishness of the class known as the "idle rich", who spend millions annually in extravagant pleasure, while the poverty stricken are starving, and yet England sends missionaries to Ceylon and India! It is not for the purpose of elevating them but to demoralize them by giving them rum, whisky, and other abominations. The missionary is the forerunner of the British merchant and manufacturer. Wherever he goes the missionary helps to increase British trade and the liquor traffic. Without wine the supper of the good Lord could not be served, and the result is that the Bible becomes a kind of advertisement to the different blends of Whisky!

The missionary is a laymen, he has his wife, his children; he has his horse and carriage and servants, and he lives a very comfortable life, which he could not afford in his own country. He does not show that he follows a superior morality, and yet he demands respect and reverence from the laymen. In the "Nagaravindeyya", uparipannasaka, Majjhima Nikaya, the Blessed One preached a discourse on the subject of paying respect to holy men, wherein He exhorted the Brahman householders to first make an estimate of the man who in the garb of a holy man comes

demanding your homage. Does he destroy life, does he show signs of holiness in controlling his lower nature? is he gentle in speech? is he kind to all and upright in his manners? Then he is worthy of support and deserving of homage. Now these missionaries who in their daily life make no effort to lead a saintly life, and are in every sense like laymen, full of passion, come to a land where holiness is worshipped. The Bhikkhus do not associate with the ethics of the householder, their life is one of strict discipline, they are strict celibates, they live in a body, they eat only one meal a day, and depend on the public for their maintenance, and their wardrobe consists only of three pieces of cloth. Money they are not expected to have and they get not remuneration for the services they render in ministering to the spiritual requirements of the householders. What a contrast do we see between the two classes. The Christian violates the ethics of Buddhism and expects to go to heaven. To go to heaven the Buddhist is expected to observe certain moral rules. Killing of animals is forbidden in Buddhism, the penalty is suffering in hell. The Christian has a hell, and that is not for him, who kills, plunders, drinks liquor, &c., but to the one who does not kill, and who abstains from doing evil! Such is the Christian conception of truth and justice. The hell of one is synonymous with the heaven of the other. No wonder Christianity is held up to ridicule by thinking people of all lands. In Ceylon the officials and the Clergy are united. The Clergy are a powerful body in Ceylon, and the officials have to propitiate them. The native Christian answers when asked what his religion is that he belongs to the "government religion". It has not the vitality of other religions. In India the Hindus have to pay taxes to keep up the Ecclesiastical Establishment, and my lord the metropolitan of India lives in regal state, judging the twelve tribes of Israel!! Christianity in Ceylon exists because it is a part of Government. Remove the state support and the foreign help, and it will tumble down like a pack of cards.

To be a Buddhist one has to observe a number of precepts, but it is easier to be a Christian where no obligation exists to obey the ethics of righteousness and mercy. Eat, drink and be merry, for the blood of Jesus will save you. Only have faith in him. An easy doctrine to be sure.

The Pali-Devanagari Text of the Majjhima Nikaya.

The first form of the Pali-Devanagari text of the Majjhima Nikaya containing the Mulapariyaya Sutta has been printed. We shall be glad to send specimen copies thereof to those who are

willing to subscribe to the complete text. Subscribers who desire to have the parts sent to them serially are hereby requested to send us their name and address as well as their profession clearly written. Those wishing to obtain in one volume the first fifty suttas will kindly write to us to this effect. When their names will be registered. The complete text of the Majjhima Nikaya will be printed in three volumes, royal octavo, each of the volumes will contain about 400 pages.

For nearly a thousand years the reverberating sound of the Pali Suttas and the mellifluous intonation of the gathas have been silenced by unknown causes. This being the 2500th anniversary of the Foundation of the Kingdom of Righteousness, we wish to commemorate the historic event unique in religious annals, by publishing the Pali text of the Majjhima Nikaya the most interesting of the five Nikayas. Oriental scholars of Europe and America are busy in editing the Pali texts which since the last twenty eight years are being published by the Pali Text Society under the presidentship of Professor T. W. Rhys Davids. As these texts are printed in Roman type Indian Sanskritists do not make use of them, and a Devanagari edition of the Pali text has become a necessity. We therefore hope that this Devanagari edition of the Pali text will be received with favour by Indian scholars.

We also solicit the patronage of the Government of India which has done so much to foster the spirit of research in the field of Indian archæology and philology.

The text of our edition will follow the printed editions of Burma, Siam and of the Pali Text Society as well as the palm leaf MS of Ceylon.

To carry on this great work the Maha Bodhi Society solicits the sympathy and support of all scholars interested in the study of the Dhamma of the Buddha.

Terms of subscription per volume Rs. 5 in advance.

Remittances to be made to the General Secretary Maha Bodhi Society, 45 Baniapooker Lane, Calcutta, India.

ANAGARIKA DHARMAPALA

General Secretary.

Lord Curzon on Christianity in India.

Lord Curzon in his Rectorial Address to the Students of the Glasgow University gave utterance to his opinion that "the East is unlikely to accept Christianity." The late Lieutenant-Governor of Bengal, Sir Andrew Fraser has entered the arena and challenged his arguments. Lord Curzon has been a student of archæology, a traveller in countries beyond the limits of India, has seen how the Christian missionaries live in their fine bungalows with a score of servants to attend on them, and he has seen the Brahmans in their temples, the ascetics in their haunts mortifying their bodies, the Buddhist Bhikkhus in their kyoungs in Burma, the Chinese lohans in their temples, while our late Lt.-Governor had not seen anything beyond his limited vision as a Collector, Commissioner, Chief Commissioner, and Lieutenant Governor of a Province in India. His daily associations were of a crude nature. Surrounded by a circle of sycophants, huzzurring all the time, associating with men of limited education, whose learning was confined to the material world, whose highest ambition was to shake hands with an official, a nod from whom was considered a special favour, whose acquiescence was very soothing to the official conscience which resented opposition. Sir Andrew Fraser is the son of a father who was a missionary in Bombay, and naturally his judgment is blurred with theological prejudices.

The natives of India may be divided into two classes, the high caste and the low caste; the clean and the unclean; the beef-eater and the non-beef-eater. The unclean man drinks liquor, eats pork beef and fowl. He is a chandala. The clean man is an abstainer from all these. Now we know that Christianity is the religion of the man who has no prejudices about what he eats and drinks. The Muhammedan has a strong prejudice to eat pork, the caste man of India has a strong dislike to eat pork, beef and fowl, and both the Muhammedan and the caste man abstain from taking liquor. The "civilized" savage coming from a Christian land has no prejudices, he eats pork, beef, fowl and drinks intoxicating liquor, and on certain festive days is seen dancing with a woman half naked! Well, the caste man and the uncaste man see these abnormal vagaries of the Christian "savage" and they gossip about the memsahib and the sahib, both drunk and doing things which to their uncultured intellect, can be called non-moral. This is Christiантиy. The non-Christian sees how the officials live, their arrogant conduct, their haughty bearing, and they say "are these the people whom we should take as examples? Officials come and officials go, missionaries come and missionaries go, but the high caste man and even the low caste man, who refrain from

eating beef, pork, and fowl and abstain from drinking whisky and alcoholic liquor, never give a thought to the religion of the English man. Example is better than precept. This is the time honoured rule verified in Indian life.

What has Christianity to give to the philosophic sons of India, the home of the Rishis, and the birth place of the Buddha, where once the laws of Righteousness held supreme sway? Disease commercial immorality, alcoholism, mammonism, racial pride, arrogance, and slaughtering of animals—these are the gifts of European Christianity.

Edward Westermarck, Professor of Sociology in the University of London, in his "Origin and Development of the Moral Ideas" (Mac Millan & Co.), says: "In moral education, example plays a more important part than precept. But even in this respect Christianity has unfortunately little reason to boast of its achievements." p. 737, vol. II. In discussing the subject of religion he makes the following observations:—"Religion, or superstition, has on the one hand stigmatised murder and suicide, on the other hand it has commended human sacrifice and certain cases of voluntary self-destruction. It has inculcated humanity and charity, but has also led to cruel persecutions of persons embracing another creed. It has emphasised the duty of truth speaking, and has itself been a cause of pious fraud. It has promoted both cleanly habits and filthiness. It has enjoined labour and abstinence from labour, sobriety and drunkenness, marriage and celibacy, chastity and temple prostitution. It has introduced a great variety of new duties and virtues, quite different from those which are recognised by the moral consciousness when left to itself, but nevertheless in many cases considered more important than any other duties or virtues. It seems that the moral ideas are more effected by magic than by religion, and that the religious influence has reached its greatest extension at certain stages of culture which, though comparatively advanced, do not include the highest stage. Increasing knowledge lessens the sphere of the supernatural, and the ascription of a perfectly ethical character to the godhead does away with moral estimates which have sprung from less elevated religious conceptions We have every reason to believe that the altruistic sentiment will continue to expand, and that those moral commandments which are based on it will undergo a corresponding expansion; that the influence of reflection upon moral judgments will steadily increase; that the influence of sentimental antipathies and likings will diminish; and that in its relation to morality religion will be increasingly restricted to emphasising ordinary moral rules, and less occupied with inculcating special duties to the deity." p. 746, vol. II.

As regards the moral effect of association with the European Christian races it has always been injurious to the less civilized

racés. On this subject this is what Prof. Westermarck says : "Our civilization is still, as it has always been, the great source from which the poison of intoxication is pouring over the earth in all directions, infecting or killing races who previously knew nothing of alcohol or looked upon it with abhorrence, Eastern religions have emphatically insisted upon sobriety or even total abstinence from intoxicating liquors . . . Buddhism stigmatises drinking as the worst of crimes because it leads to all other sins; from the continued use of intoxicating drink six evil consequences are said to follow—namely the loss of wealth; the arising of disputes that lead to blows and battles; the production of various diseases; the bringing of disgrace; the exposure to shame; the loss of the judgment required for the carrying of the affairs of the world."

The Origin and Development of the Moral Ideas p343, vol. II.

Christianity as an ethical code is an absolute failure, but as an incentive to the generation of low impulses which ultimately tend to the demoralisation of the highest instincts of the well developed consciousness, it has no equal. It is a form of civilised paganism unsuited even to the nomadic Arabs, but suited to the savage instincts of the Germanic races, whose best representative we behold in the "mailed fist" who ordered that no quarter should be given to the Chinese!

British Christianity in India and Ceylon is a kind of Asiatic hybrid. The lowest of the low caste accepts it not on account of its moral beauty; but as a stepping stone to higher immoralities which it was impossible for him to indulge in remaining within the social polity of his own domestic circle.

Christianity will never be the religion of the cultured Aryan. By patient practice of a high morality perhaps in another hundred years the savage instincts of the Britisher will be softened, and a higher ideal might come into existence, and then, he will cease to be a Christian and call himself a Buddhist.

The Book of Ceylon.

BY HENRY W. CAVE M.A., CASSELL & CO., LONDON, PRICE 12s.

Such is the title of the work published by Henry W. Cave, and intended as a Guide to tourists who visit Ceylon. It is an excellent work giving useful information to the tourists and the student of antiquarian research. The ancient Sinhalese were a great race, and a noble people, who did everything on a grand scale. The temples they had built, the stupendous tanks they had excavated, the stupas they had erected are unrivalled in the ancient history of the world. The Sphinx and the Pyramids of Egypt

were built by an ancient race, whose history is today forgotten by the present inhabitants of Egypt, the ruins of Babylon and Ninevah are being unearthed, but there is none to tell accurately by whom they were built. It is all guess work, and the living people of these places have no conception of the discovered relics of a by-gone past. It is the same in India. The archæological Survey of India are making explorations in ancient sites and discoveries are being made showing that at one time Buddhism was a living religion in India. But none of the living people have any idea of the builders of those wonderful monuments. There is no continuity in the intellectual evolution of the people of India. The generations that lived after the erection of the stupendous monuments at Bhilsa, Sanchi, Ajanta, Ellora, and other places did not know the origin of these structures. For full one thousand years the history of intellectual India is a blank. It is Ceylon that gave corroborative evidence confirming the researches of European scholars regarding the antiquity of Indian monuments. This little island is really the gem of the earth, and it is to show that there is no exaggeration in the assertion that Mr. Cave has taken the pains to bring all the very interesting matter within the 651 pages of this book. The living Buddhists are the guides to the monuments that are to be seen in various parts of Ceylon. The holy Buddhist Church founded by the imperial apostle Mahinda, son of the great Asoka the imperial Builder of majestic monuments, 2300 years ago, is still flourishing in the island. The sons of the Sakya Muni, the Great Teacher of the Aryan Doctrine, wearing the yellow robe, are alive and working to keep alive the torch of Buddha learning. In India, the monuments erected by the great Asoko, father of the apostle prince who brought Buddha's Doctrine to Lanka, are just now being conserved by the British Government, after nearly a thousand years of neglect, but in Ceylon the successors of the yellow Robe, since the time of the Arhat Mahinda, are still guarding the ancient monuments, and conserving them from decay. The alien heathens, from time to time came to Ceylon and devastated the shrines, and plundered their wealth, and today it is the ruins that are being conserved by the living followers of the Buddha the ruins of monuments built 2200 years ago by the ancestors of the glory of ancient Ceylon.

The history of Buddhism in Ceylon is the history of the Sinhalese. The two are inseparably united. When the people become strong in the Faith the Religion helps them to rise and become strong: when they allow their faith to become weak they go down in the path of progress. The most glorious period of Ceylon was made historic by the introduction of the great Faith, and the most material of all kings was the greatest patron of the Faith. Geiger says "In the intoned recitations of the monks glorifying the Buddha, his teachings, and his followers, the poetry

of noble warriors combines with the clash of weapons and the noise of battle."

Mr. Cave in his "The Book of Ceylon" p. 13., writes: "Three thousand years ago, when the Sanskrit speaking Aryans of the north of India had not as yet emerged from obscurity, the whole of Ceylon was peopled by Barbarous tribes, a wretched remnant of whom still exists in the wilds of Bintenna country. But before the dawn of civilization fell upon England, history tells us of the marvellous colonisation of Ceylon. People of the Aryan race had discovered the wonderful resources of this beautiful island, had conquered and colonised it, and by a system of irrigation, which is the admiration of the greatest engineers of our own time, had brought the whole country into a high state of culture; more over they had built beautiful cities, the remains of which at this day hold a pre-eminent position amongst the wonders of the world. When we come fully into the domain of authentic history, some three centuries before the present era, we find these people of the Aryan race a great nation of Sinhalese in a high state of civilisation for the period and numbering probably ten millions. But as the centuries rolled on, evil times fell upon them. The Dravidian races of Southern India were becoming powerful and made frequent incursions upon them, overthrowing their kingdom, plundering their treasures, and even occupying the Sinhalese throne for long periods. The story is supremely interesting, and will fascinate the tourist who explores the relics of Ceylon's by-gone greatness as set forth and illustrated in the antiquarian section of this work. Here he may read the details of the rise and fall of a great nation, and may by a personal examination of the remains as they appear to-day verify the wonderful story."

The Noble Eight-Fold Path of the Buddhists.

Avoiding the two extremes called Sensualism and Asceticism which the teachers of theistic creeds and founders of philosophic schools propounded to obtain salvation from suffering and to attain happiness either in this world or in a life beyond the grave, the Buddha, in the Dhamma Cakka Sutta or the Sutta of the Reign of Law, set forth a scheme of salvation, which, even to-day, is quite unique and is without a parallel in the history of thought. It is conspicuous for its brevity and great depth of thought. It embraces all the ethics taught in other systems, and, in fact, even the far-fetched ethics of the strictest moralist does not go beyond the confines of the eight Angas (parts) which constitute that noble Path. Some systems advocated that happiness could be gained by the enjoyment of sensuous pleasures, while others taught that the

summum bonum can be obtained by undergoing sufferings by torturing the body, by abstinence from food and drink, and by the observance of rigid ascetic precepts. Christianity, Islam, Saktism, &c. according to Buddhism, belong to the former, and all creeds that teach asceticism and, notably, the Yoga systems of Hinduism belong to the latter. To the Buddhist, one is as "low, mean, pagan, useless, and fit only for the simple and worldly minded people" as the other. But the Buddha has discovered a Middle Path, "which avoiding these two extremes, gives clear perception, bestows knowledge, and stands for the acquisition of mental tranquillity, higher wisdom, perfect knowledge, and Nirvāna." This is called the Noble Eight-fold Path of self-culture, self-control, self-conquest and self-enlightenment, or the path leading to Moral and Intellectual Development, which is the only scheme of salvation that is quite independent of rites and ceremonies, prophets and saviours, intercessors and gods, and of bewitching heavens filled with the noblest of beings endowed with the rarest qualities, and better than all is quite independent of any touch with super naturalism.

The first Anga (part) of this Path, which verily deserves the attribute *Noble* given to it, is called, *Sammā Ditthi*. Prof. Rhys Davids translates it. 'Right Views,' and Dr. Paul Carus renders it 'Right Comprehension.' According to the definition given in the *Maha Sati-patthana Sutta*, *Sacca Vibhanga*, &c., (*Dukkheñanan* &c.) it is Right Knowledge. This Knowledge is based, not on such speculations as the belief in a god, an immortal soul or eternal bliss in a material or a spirit world, but on the Existence of suffering in all the worlds that belong to the Sensuous Region, the Region of Form, and Formless Region; that *Tanhā* or Thirst for the enjoyment of sensuous pleasures, the Thirst for being born in a material or a spirit world, and the Thirst associated with materialism or annihilationalism is the cause of suffering; that the destruction of this Thirst is the destruction of all suffering, and that the Path one ought to tread for the destruction of this Thirst is the Noble Eight-fold Path of True Knowledge, Benevolent Intentions, Pleasant Speech, Honest Conduct, Harmless Livelihood, Righteous Energy, Intellectual Activity, and Mental Development. He who acquires this knowledge sees things as they really are, practically realizes that suffering and impermanence pervade all things, and liberates himself from vain hopes, childish speculations, idle fears, bright delusions, and egotistic ideas.

He who has taken this first step of Right Knowledge is necessarily led to think, such being the state of things, what his intentions should be, and places his foot on the second step called Right Intentions. The knowledge he has gained when he was on the first step has taught him that this suffering is caused by the craving for and hankering after sensuous pleasures and clinging to

idle speculations wish vivid hopes ; and that not only himself but the whole sentient world is under this yoke. Hence, his duty when he is on this step, according to the Buddha, is "to renounce craving for sensuous pleasures and indulging in idle speculations, to cherish unselfish love towards all, and to cultivate pity, sympathy, and compassion towards all sentient beings" who are crushed under this burden of suffering. He who cherishes and cultivates these noble aims stands firm on the second step.

Having set his mind in the right direction, he has now to turn his attention towards the movements of his physical body, and ascends to the third step called Right Speech in order to put into practice his noble thoughts. He first governs his tongue, and abstain from lying words, slander, abuse, swearing, vain and idle talk, and harsh and bitter words. He frames his speech and uses words that are truthful, blameless, pleasing to the ear, appealing to the heart, pleasant to and beloved by the hearers, courteous and urbane. Lastly he fashions his speech according to the occasion, weighty and righteous words that produce discipline and order in the hearers, and makes his speech worthy of being stored up in one's mind, being fully illustrated, clearly divided, and replete with sense.

Right Action does not consist in making offerings and sacrifices to gods to enlist their sympathy or offering prayers to them, but in the abstinence from destroying life, &c. Knowing that all sentient beings are composed of the mental and the material, and have their birth, growth, decay, and death like himself ; that all are subject to pleasure and pain alike ; that all crave for comfort and pleasure ; that all fear and tremble at torture and death ; and that life is as dear even to the minutest insect as it is to him, he becomes ashamed of roughness, and lays aside the knife and the sword ; and cherishing mercy towards all, he dwells compassionate to all sentient beings. Moreover, knowing that what is called his own is dear to him, he refrains from taking things that belong to others, and producing thereby trouble and sorrow in them, but takes only what is given and what is due to him as his profit, income or earning, and lives in honesty and purity of heart. Knowing that this physical body is a mass of impurity that should be daily cleaned and is subject to erosion, abrasion, dissolution, decomposition, and disintegration, and that all sensuous pleasures are fleeting and transient, he stands aloof from illegal sexual intercourse that begets an uncomfortable bed, fear of exposure, loss of reputation, and punishment in this life, and of being born deformed and miserable in the next. The abstinence from these three demeritorious acts constitutes what is called Right Action.

The next step is Right Livelihood, and the discipline of one of the Buddhist Order appears in the *Sāmañña-phala Sutta* and in the *Vinaya*. The harmless livelihood of a lay Buddhist is that he

should not follow any occupation that causes loss, injury, pain, and suffering to others. In the *Pancaka Nipāta* of the *Anguttara Nikaya*, the Buddha says that a layman should abstain from the following five trades,—(1) sale of human beings as slaves, &c., (2) sale of weapons used for depriving life, (3) sale of intoxicating liquors and drugs, (4) sale of fish and flesh, and (5) sale of poison for destroying life. Further a Buddhist trader is enjoined to abstain from using false weights and measures, selling spurious imitations as genuine goods, &c. In brief, an honest, peaceful, and harmless life untainted with greed or grasp and fraud constitutes what is called Right Livelihood in a person who has reached this step.

Worldly minded simple people waste their energies on gain and fame, rank and position, comfort and enjoyment. To a person who has devoted himself to the higher life these appear as pursuits after vanities. He who has placed his foot on the sixth step conserves his energies and endeavours heroically to eradicate demeritorious mental states that are existing, to avoid the appearance of demeritorious mental states that do not exist, to aid the genesis of meritorious mental states that do not exist, and to promote the preservation, retention, growth, increase, development, and perfection of meritorious mental states already arisen. This is called Right Energy.

He who ascends the seventh step called Right Investigation Recollection should, by exercising energy for the subsidence of corruptions and knowledge for reasoning and investigation, reflect on the nature, genesis, existence, and dissolution of the material body, of sensations, of thoughts, and of mental states such as the Hindrances, &c., without forming any attachment or aversion that links with them. He who practises this eradicates cravings, dispels doubts, subdues passions, dissipates speculations, and curbs the pursuit after vanities.

With a fierce battle against the temptations of five great foes to progress, he who is devoted to the higher life has to place his foot with heroic effort on the eighth step called Right Concentration. *Samādhi* is the retention of unified thought, or the pure self-collectedness producing in this life five benefic results. The mental activity that leads to *Samādhi* is called *Jhāna* or thinking. The marks of *Samādhi* are various. As regards tranquillity it becomes onefold. As regards Desiderated Destination (*Aggāṇā*) and Approximate Association (*Upacāra*), or as regards the Worldly (*Lokiya*) and the Supramundane (*Lokuttara*), or as regards joy or joylessness, or as regards association with physical pleasure or ease (*Sukha*) and neutrality (*Uppekha*), it becomes two-fold. As regards mean, moderate, or eminent, or having conception and reflection (*Savitakka Sa-vicāra*), having reflection without conception (*Avittakka Savicāra*) and having neither conception nor reflection

(*Avittakka avicāra*), or having joy, physical pleasure, and neutrality, or being small, large, and infinite, it becomes three-fold. As regards painful progress and dilatory acquisition of Transcendental knowledge, (*Abhinna*), painful progress and quick acquisition of Transcendental Knowledge, easy progress and dilatory acquisition of Transcendental Knowledge, and easy progress and quick acquisition of Transcendental Knowledge; or as regards limited mark and limited Jhana, unlimited mark and limited Jhana, limited mark and unlimited Jhana, and unlimited mark and unlimited Jhana; or as regards destructive association connected with ritualism (*Hana-bhagiya*), continuous association connected with the Sensuous Region (*Thiti-bhagiya*), special association connected with the Region of Form or the Formless Region (*Visesa bhagiya*), and liberating association connected with Nibbana (*Nibbada-bhagiya*), or as regards dominating Dhammas called volition, energy, investigation, and thought, or as regards the association with the four Bases (*Bhumi*) known as the Sensuous Region, the Region of form, the Formless Region, and the Higher Ideal or the Supramundane Sphere, it becomes four-fold. As regards the five Angas called conception, reflection, joy, physical pleasure, and unified thought, it becomes five-fold. However, the two great branches of Samadhi are Worldly Samadhi and Supramundane Samadhi. As regards progress and activity the Samadhi is of three types, called Preliminary Action (*Parikamma*), Approximate Association (*Upacāra*), and Desiderated Destination (*Appanā*).

J. WETTHA SINHA.

Good and Evil Impulses.

In the "Dialogues of Buddha, Vol., III., translated by Rhys Davids, in the Satipatthāna sutta, the method of cultivating attentiveness is given as follows :—"mindful let him inhale, mindful let him exhale, when he inhales a long breath let him be conscious thereof, when he inhales a short breath let him be conscious thereof. Whether he inhales a short breath or a long breath, let him be conscious thereof, &c. Whatever he does, whether walking, standing, sitting or lying down, let him be conscious of what he is doing." To thoroughly grasp the process of cultivating attentiveness, the student should study the sutta. The limbs should be brought under control, the breath should be brought under control, the feelings should be brought under control, the ideations should be brought under control, and the consciousness should be brought under control. This is the only means to keep our mind from wandering in the avenues of the senses. The human being is a *karma-compound*. He is like the silk worm spinning thread from his own body and entangling himself within and without. In this connection it is good to study the complex operations of the "*paticcasamuppada*" doctrine, beginning with ignorance. Each individual goes through the process of becoming,

clinging to things of the five skhandhas calling 'this is mine, 'I am that,' 'it is my ego,' ignorant of the laws of evolution and dissolution. Like a monkey living in a thick forest, the mind of man is entangled in the net of sense desires, craving to enjoy life and to live in a materialised form for ever and ever, in accordance with the beliefs and false faiths begotten of ignorance. The Abhidhamma texts classify the volitions of the mind (Cetasikas) in their two fold aspects of evil and good respectively, as follows:—Contact, feelings, perceptions, volitions, centralising, vitalising, cogitating, arguing, investigation, firmness, energy, joy, desire followed by ignorance of the law of cause and effect, shamelessness, impudence, irritability, covetousness, adherence to false dogmas, pride, anger, envy, avarice, excitement, lethargy of both body and mind, and unscientific scepticism.

Volitions suggestive of good are the following:—faith in the wisdom of the Buddha, in the Truth that He proclaimed, in the holiness of His disciples who had annihilated all sin, attentiveness, inward shame, outward fear preventing one from doing evil, non-covetousness, equanimity, bodily serenity, mental serenity, bodily buoyancy, mental buoyancy, bodily pleasantness, mental pleasantness, outward behaviour, inward behaviour; bodily discipline, mental discipline; uprightness of body and mind. The impurities that contaminate the radiant consciousness are:—covetousness, evil intentions suggested by malice, hatred, harbouring anger, envy, avarice, deception, hypocrisy, vilification of others, self glorification, stubbornness, revengefulness, pride, conceit, intoxication caused by the pride of birth, youth, health, wealth, and delay to do good. The consciousness that is unsullied of these impurities is radiant. It has become infinite. The teachings of the BUDDHA may be summed up:

Endeavour to abstain from doing evil, exert to do good, persevere till the consummation is reached, love all beings with the love of the mother to her only child, show mercy to all living beings, refrain from destroying others property, avoid unlawful sexual intercourse, avoid slander, avoid harsh speech, avoid useless and idle talk, avoid untruthfulness, cultivate loving kindness, love equally all beings, be cheerful, speak words of concord, establish harmony and unity, give in charity however small the quantity, practice celibacy, preach the Good Law, listen to the Good Law, nurse the sick, attend on parents, elders, holy men, show hospitality to strangers, practise meditation study the science of evolution and of causes and effects, cooperate in doing good, share your good things with others:—these are the good impulses productive of good karma.

Give up false faiths that suggest destruction of life, which demand self surrender to dogmas and rituals. Follow the Holy Law promulgated by the Tathāgato, Śākya Muni, for in the proper understanding thereof depends the casting away of ignorance. Happiness could be obtained here first; in consciousness it is realized no god or devil is in our way, no priestly ritual is necessary, no bloody sacrifice is required, no adherence to any foolish dogma, no supplication to a jealous god. It is wisdom's Law founded on the root elements of cosmic phenomena. Utterly vain are the morbid speculations of prophets and saviours whose ultimate end is not Nibbāna's Peace.

Science and Buddhism.

Science is helping Buddhism. Every discovery in the field of science is bringing Europe nearer to Asia. The first Aryan who promulgated the science of Aryan Wisdom was the Prince Siddhartha, who is known to us as the Buddha or the Enlightened Teacher. For 29 years he lived in the places enjoying the delights of domestic happiness, but in his 29th year he made the Renunciation purposely to discover Truth. He found that Truth could not be discovered, by a life of sensual enjoyment and he by reflection came to the conclusion that self sacrifice and suffering were needed to accomplish his most cherished desires. Absolute, undisturbed happiness was what he was in search of. For six years he went through all kinds of ascetic suffering, and realized what physical suffering meant. The highest delights of domestic happiness he experienced, and now for six years he realized the pains of physical suffering. Through sensorial impressions alone without wisdom and a healthy consciousness, he found that the exalted and infinite realization of ones perfectibility and freedom from ignorance, anger and lust was not possible. Having discovered the Holy Middle Path he proclaimed it as the only way for the realization of the highest happiness for which he made the great renunciation.

The sacrifice he made was not in vain, Through renunciation all great achievements must be made, this was the foundation of his ideal. To those who wish to realize the highest happiness on this Earth he enunciated the Religions principles of the Noble Eight fold Path based on the law of cause and effect. The cause of human suffering he discovered, was due to the non recognition of the cosmic process of evolution. If this law had been proclaimed by the Brahman and Kshatriya teachers before Buddha there would have been today no Buddhism. The western world would not then be studying the principles of his religion. The Buddha having found that the sufferings of man were due to his ignorance of the law of evolution he formulated the principles for the destruction thereof by an ethical and psychological process without having recourse to the methods of the priests, logicians and wonder workers. Only earnest effort was needed with a strong constitution to persevere.

Health became a necessity for the persevering student. Earnestness and a sincere desire were the requisites needed to make the struggle. The hypothesis of a soul and the necessity of a god or the acceptance of the fatalistic dogma were dispensed with. All foolish questionings as to the whence, whither and what am I were relegated to the limbo of oblivion. The Buddha was going to teach to the ignorant individual to swim alone without the help of a third party. The first requisite was a healthy mind, but these

could not be acquired except by the practise of certain ethical rules. Ethics and Psychology are twin sisters in Buddhism. Man is first and fore most an ethical being. The first step is to come out of his savage tendencies. He must not be cruel, he must not be destructive he must be compassionate. The Buddha compressed his scheme of salvation into a mathematical formula. On hatred depends the decline of ones development, on love depends the growth of consciousness. Avoid all evil, exert to develop the highest tendencies of a purified consciousness. All acts and words to be influenced by love, harmony, peace concord, mercy and pity. Persevere. Be active, in doing good and love all brings as the mother loves her only child. This is Buddhism simplified.

The Path of Freedom.

The sources of the karmic stream are Kāma, Bhava, Ditthi, and Avijja. Kāma is the desire for the gratification of sense pleasures; Bhava is the realm of sentient becoming; Ditthi is the realm of hallucinations, delusions, suggestions caused by unscientific faiths and beliefs; avijja is ignorance of the ethical and cosmic laws of Causal concatenation, development and decline. The stream of consciousness is in a state of flux poisoned at one of these four sources. Our mind is such that it is stimulated at one time by the desire to cling to some kind of sense pleasure, at another by the desire of enjoyment in a celestial sphere or by the desire to be born in some kind of formless world, or by the desire to cease to exist, or by the desire to believe in some form of religious faith which speaks of the external existence of the individual soul, or that the soul is material and experiencing sense pleasures or by the inability to grasp the cosmic process according to the law of cause and effect or of Evolution. The untrained mind of the individual who has not grasped the complex principles of the law of Cause and Effect, of development, and decline, is like a plank floating in the ocean, being tossed hither and thither by the action of the waves. Followers of unscientific faiths are like ship wrecked men. Some believe that the world was created by Allah, some say that it was by Jehovah, others that Vishnu created it, each believer firm in his own faith reviling every other. Each one trying to convince the other that his particular god created this world! The Compassionate Teacher once in a discourse related the story of the blind men who were taken by the order of the king to the royal stables, to see the royal elephant. The elephant keeper led them one by one and showed each one a portion of the elephant. One man was told to hold the trunk of the elephant another the tail, another the ear, another the leg, another the back. and each one thought the

portion he held was the elephant. They were brought back to the king and each one described the elephant, one comparing it to a winnowing fan, another comparing it to a broom, another to a plough &c! The story in full is given in the Pali Udāna translated by Major General Strong.

Potential thought is stirred to activity by receiving a stimulus, in one of the six centres where its attention is centred, viz., form, sound, smell, taste, touch or by some kind of subjective impression associated with the mind, or its faculties; or Nibbāna, or on somekind of sanyojana, or on some psychical phenomena. Sense stimuli take place through one of the five avenues of eye, ear, nose, tongue, and body. In quick succession each of the sense organs, in coalition with Consciousness, continues to operate, and the resultant thought-current passes through manifold variations under impulses it receives till it reaches the final stage when it is brought face face with one of the three forces, viz., covetousness, anger, and ignorance, and the effect produced is a sankhara. The eye sees a beautiful form, consciousness is stimulated, it begins to analyse and the desire is created to possess the object, resulting in the evolution of a demeritorious sankhara. On the other hand the eye comes in contact with a beautiful form. consciousness was stimulated, it analysed, and the object was rejected after consideration that it is not proper to covet; the result is a sankhara of the meritorious kind. It is only when the sensations, apperceptions, and volitions complete their work that karmic seed germinates. Each thought goes through successive stages of ārammana, āvajjana, sampatic cana, santirana, votthappana, javana, tadārammana, bhavanga before it passes away.

Seeing, hearing, smelling, tasting, touching, stimulates the consciousness to karmic activity whereby sankhāras are formed.

Consciousness when coalesced with one of the three chief causes of evil (lobo, doso, moho) covetousness, anger, and ignorance, produces a sinful sankhāra; and when it is associated with non-covetousness, non-anger and non-ignorance, the result is the evolution of a good sankhāra. It is the (vedana) feeling that produces either a craving to enjoy or distaste to reject. The sensation that one gets causes the Tanhā craving. To avoid sowing seed of a sankhāra (karma) what is necessary is the destruction of tanhā. To understand this thoroughly it is necessary to study the Twelve Nidānas (the twelvefold Root Elements of the origin of Karma). Tanhā is covetous desire, which the Buddha condemns. One can eat food without being greedy, it is not the food nor the eating that is condemned it is the greediness. It is possible to see a thing and also to admire, but the sin comes when the mind carnally lusteth after objective sensations. The evolution of good Sankaras depend on the five psychic impulses of faith,

(Saddhā) noble conduct, (Sīla) Aryan learning, (Suta) charity (cāga); and scientific reflection (paññā),

The methods adopted to prevent sinfulness arising are set forth by the Buddha in various suttas. Keep watch over your sense organs, do not let your eye, ear &c, wander over to receive impressions— this is one method; observe the precepts, exert strictly to keep them; regulate the diet, abstain from eating at unseasonable times; sleep vigilantly on the right side, resolve when going to bed to wake up at an early hour and commence physical activity by walking up and down the cloister; practise the four satipatthānas. (See Rhys David's "Dialogues of Buddha" Vol., II)

"The human being was, created" says the muddle headed non-evolutionist; Allah created Adam from burnt clay says the Arabian prophet; Jehova created him from mud says the Jew; a first cause, a knowable beginning is beyond the range of human thought says the Buddha; only from a given point can the evolutionary changes of the consciousness be known by wisdom. Consequently in Buddhism the theory of a first cause and a last creation has no place, while it also rejects the teleological hypothesis of a first and last creation with a deity at the head who acts like an auto crat.

The Buddha gave each individual the key to open the door of his own prison and to escape therefrom. He having discovered the secret of human and divine deliverance preached it openly. Caste, creed, wealth, nobility, god, priest, rituals, asceticism, lost their force. Rich and poor, king and subject, pandit and fool Brahman and Chandāla old and young, go through old age, disease and death. No god, Brahman or ascetic can prevent man from these three. But they created a way for the human being to go to heaven *after* death, by either bribing the gods, or by threatening them, and to comfort man they invented the gospel fatalism making him an imbecile on earth, and consoling man by utterances, such as, "it is not for me to give you the power to sit on the right hand side of my father". Not so the Buddha's answer; "the way is known to me and I will teach you the way to unite with the god Brahma, but you must endeavour ceaselessly (araddha viriya); you must cultivate the god-like qualities of love, pity, &c (mettā, mudita, karuṇā, upekkā); you must be active and not delay (appamāda); you must practise breathing (ānāpānasati); you must study the composition of your body (kāyagatāsati); you must acquire the knowledge of the rise and decay of all thing (udayattha gāmini paññā); if you strenuously exert I promise you freedom from ignorance, from anger, and from lustful desires."

What a freedom? so bold, so free, so quick, so easy for the earnest strenuous youth who is prepared to make the necessary self sacrifice! If this path is well proclaimed and taught to all who

are now groping in the dark maze of ritualism what a blessing it would be. Candles, altars, holy water, litanies, masses, mantras, sacrifices, penances, and all the paraphernalia of priestcraft will go to utter oblivion. The debasing practices of the Confessional would then become obsolete. These men who swindle innocent youths and virgins will find their profession gone.

May the purifying Doctrine of the All—Compassionate Tathāgata be proclaimed to a sin—burdened world

Digest of the Majjhima Nikaya.

(Continued from the last number.)

103. KINTI SUTTAM.

කින්ති සුත්තං.

Kusināra.—The Bhagavā was staying in the wood near the Baharana sacrificial post. Addressing the Bhikkhus He asked them what think you Bhikkhus, is it for the sake of obtaining robes that the ascetic Gotamo proclaims the Dhamma for or the sake of obtaining food; or for the sake of getting places for residence; or for the sake of giving you happiness in future existences by telling you to do good work? And the Bhikkhus answered and said that it is not one of these that causes the Blessed One to proclaim the Dhamma, and the Blessed One thereupon asked the Bhikkhus why then does the Blessed One proclaim the Dhamma? Then the Bhikkhus answered and said, that the Blessed One proclaims the Dhamma in compassion for the world for the welfare of the world. It is so Bhikkhus, it is only for the welfare of the world and in compassion for the world that I proclaim the Dhamma which I have discovered viz., the four principles of mindfulness; the four righteous endeavours; the four bases of physical development; the five organs of psychical development; the five powers of psychical development; the seven principles of supreme enlightenment; the eight principles of the Aryan path, these should be studied in the spirit of concord, without entering into the spirit of controversialism. If there is any difference in the understanding of these principles either in the letter or in the spirit, the Bhikkhus should then in a spirit of concord, without entering into discussion, declare that this in accordance with the Vinaya and with the Dhamma. In concord, differences should be settled for the sake of the others. The desire to be without prejudice and anger should be fostered for the sake of those who have to be brought within the circle of saintship. This Doctrine of Harmony which tends to create good results and avoid bad has been preached by the Blessed One, and when the Bhikkhus hear it they endeavour to abandon the evil tendencies of the mind, and create the good, and they will not become self conceited, and look down on others.

104. SAMAGAMA SUTTAM.

සාමගාම සුත්තං.

Sakka Territory.—The Bhagavā was staying in the village of Sāmagāma. The Niganta Nātaputto had just died at Pāwā and his followers had begun to quarrel among themselves in mutual recriminations, each one asserting his superiority in learning over the other. The

novice Cundo who had been at Pāvā spending the rainy season, having witnessed the above came to Sāmagāma and related all that he had seen to his friend Ananda. And Ananda in company with his friend Cundo went to the Exalted One and related all that he had heard from Cundo. And Ananda expressed the wish that no such trouble arise in the Bhikkhu Sangha after the paranibbāna of Buddha, in as much as it would be for the disadvantage and unhappiness of the gods and men. And the Exalted One asked Ananda whether the Dhamma that the Buddha had promulgated viz., the four satipatthāna, the four sammappadhāna, the four iddhipāda, the five indriya, the five bala, the seven bojjhanga, the eight fold holy middle path, would give cause to create difference between any two Bhikkhus. And Ananda answered and said that he does not see that any cause would arise to set two Bhikkhus to dispute against the Dhamma that the Exalted One had discovered and proclaimed. But said Ananda there might arise individuals who create disturbance and create discord thereby bringing unhappiness to many, among gods and men. However small, if any disturbance were to arise and create discord in reference to the holy path and the fruit thereof, it would be for the suffering of the many, answered the Buddha.

The causes of controversy and discord are six said the Exalted One. They are anger and harbouring of anger; and when a Bhikkhu has anger and harbours anger he will not honour the Buddha, he will not listen to the Dhamma, and he will not respect the assembly of Bhikkhus, he will not care to observe the discipline and precepts. In this way there will arise discord and when discord arises, it would bring unhappiness to many, for the gods and men. Therefore Ananda when ever thou seest that discord has arisen within or without, see that thou exertest to remove the causes of discord.

Again Ananda a second causes of discord is envy and niggardliness, cunning and deception, inclination to sin and living in error holding on to various theories. It is only then Bhikkhus lose faith in the Buddha, &c.; and then arises discord to the unhappiness of many for the non welfare of god and men. And when thou dost see that these causes of discord have arisen, see that the causes are removed.

There are seven ways whereby disputes which are fourfold, when they arise, may be conciliated, viz., by means of sammakhā vinayo, satvinayo, amulha vinayo, patināya, yebhuyyasikā, pāpiyassikā, tinavattthāro. The discipline to be enforced by the assembly of Bhikkhus are enumerated under each category.

There are six principles of harmony, unity, pleasantness, which remove discord, disputes, &c., viz., all bodily kamma to be done in a spirit of loving kindness; all vocal karma to be done in a spirit of loving kindness; sharing of the requisites righteously obtained, however small, even to the extent of a bowlful of rice, among the circle of associates who follow the Brahmachariya life; living the purifying life without violating even one precept, the life of unblemish, perfectly upright; investigation into the principles of the Nirvana Doctrine whereby all sufferings is annihilated. Follow these principles of unity and harmony, which will be for thy welfare.

105 SUNAKKHATTA SUTTAM.

සුනක්කහ්ඨා සුත්තං.

Vesālī.—The Bhagavā was staying at the Kutāgāra Hall in the Great Wood. At that time many Bhikkhus came to the Blessed One and sitting near by began talking about "putting an end to rebirth, having finished the things that required to be done, no more to do." Sunakkhatta having listened to the talk of these Bhikkhus approached the Blessed One and said that these Bhikkhus were talking eloquently and asked whether they were doing so in conceit or in wisdom. The Blessed One said that some were using those words actuated by wisdom and some not, and those foolish ones who have not gained wisdom come to the Tathāgata only to propound questions, and to such also the Tathāgata explains the principles of the Dhamma. Sunakkhatta thereupon asked the Blessed One to expound the Dhamma, and the Blessed One began, saying that there are five qualities of sense pleasures whose enjoyment is by means of the activities provoked by the eye; consciousness coming in contact with beautiful form; by the ear, consciousness coming in contact with pleasant sounds; by the nose, consciousness coming in contact with sweet smells; by the tongue, consciousness coming in contact with pleasant tastes; by the body, consciousness coming in contact with pleasant touch. Now there is a man who is not given to the renunciation of the world's ways, and he associates with such men who are given to the discrimination of forms, but he does not listen to the doctrine of non attachment, and does not develop the thought that belongs to the plane of non-attachment and does not associate with those who are given to non-attachment.

And again there is the other kind of person who is free from the world's ways, given to non-attachment, who does not listen to the ways of the worldly man, who does not associate with such.

And again there is another kind of person given to the thought which belongs to the ākiñcāyatana state, who does not associate with those who do not belong to the ākiñcāyatana thought, he is not of the category that belongs to the non-attachment consciousness.

And again there is the kind of person who belongs to the category of the non-apperceptive-no-non-apperceptive consciousness, who associates with only such as are given to the nevasaññānāsaññā consciousness.

And again there is the person who is given to the complete nibbāna consciousness, who associates with only such as are given to nibbāna consciousness. He has no attachment to the lower state of nevasaññānāsaññā consciousness.

And again there is the Bhikkhu who thinks of the evil of craving desire, of the poison of ignorance and lust, and wishes to associate himself with the nibbana idea, but he associates not with such principles as are required for the consummation of the nibbāna idea, but associates with the pleasures of the eye consciousness, ear, &c., and then there arises in his mind the desire of enjoyment, and pain follows. He is like the man shot by a poisoned arrow, and his friends and relations bring a surgeon who attends to the wound, and after the operation is performed he is given advice that he should abstain from certain things, and do certain things if the wound is to be healed. Now supposing this man does not attend to the advice given to him and does things according to his own way, and does not wash the wound, &c., and as a result the

wound does not heal, and he undergoes pain. The Bhikkhu who aspires to realize the Nibbana state, yet does not follow the advice given to him to be detached from the pleasures of the senses, and follows his inclinations in associating himself with the sense pleasures, such a one realises the pain of death. According to the Discipline of the Aryans non-observance of the principles of Nibbana is synonymous with death.

The Bhikkhu who is desirous of realizing the Nibbana does not associate with the pleasures of the senses, he observes the principles of the discipline required of him. He is like the man who was shot by the poisons and arrows and his relations and friends bring a surgeon who attends on the wound and after the operation is performed, the surgeon tells him to abstain from eating such and such food, and that he should wash the wound, and not expose it to prevent dust getting in and he listens to the advice of the surgeon and his wound gets healed. Such is the Bhikkhu who does not fall a victim to sense pleasures.

The Tathagata is compared here to the surgeon. The elements of suffering are caused by the constant activity of the six sense organs which creates a craving desire for the enjoyment of pleasure.

106 ANENJASAPPAYA SUTTAM.

අනෙකුත්තරාය සුත්තං.

Kuru Country. The Bhagava was staying in the Kuru township of Kommassa dhamma, and addressing the Bhikkhus showed the deceptive and illusory nature of the pleasures of the five senses, inasmuch as they are changing, void of truth. Sense pleasures in whatever form whether now or after, apperceptions of sensual pleasures in whatever form, now or hereafter, in both ways, are another name of Death. Sense pleasures develop mental demeritorious karmā generating covetousness, hatred, and a spirit of revenge.

The Disciple of Aryan Ethics generates reflection and comes to the understanding of the death-like nature of sense pleasures producing mental demerits of covetousness, hatred, and revenge, and he makes this reflection great, expanded and does not allow these demeritorious mental evils to generate. Result of this expansion is that the mind is pleased, memory is strengthened, an exalted, enlightened undifferentiatedness is produced, and wisdom gained. After the dissolution of the body at death the consciousness is brought into the higher condition of non-attachment. Again the Bhikkhu begins to reflect of the impermanent and illusory nature of sense pleasures and analyses the breaking nature of the body composed of the four disintegrating elements. Again the Bhikkhu having dissociated with the four disintegrating elements which go to make up the body, which according to law is destined to break up, gives up attachment to arupa states of ākiñcāyatana and nevasaññānāsaññā.

Thereupon Ananda asked the Blessed One whether a Bhikkhu who gives up attachment to the past, present and future, does he realize parinibbāna or does he not? and the Blessed One answered and said certain Bhikkhus may realize the parinibbāna, certain Bhikkhus may not. What

is the cause and by what effect does a certain Bhikkhu realize parinibbāna, and another not? The Bhikkhu who gains the consciousness of non-attachment, yet clings to that state of non-attachment, where by the consciousness is provoked by upadhi, that Bhikkhu does not realize the parinibbāna. He attains the condition of no-apperceptive-no-nonapperceptiveness. That Bhikkhu who does not cling to the condition of non-attachment realizes Nibbāna. The non-attachment to the five sense pleasures, the non-attachment to the other higher states of consciousness ending in realizing parinibbana has been taught in this sutta. For the welfare and happiness of the disciples has the Teacher in compassion to them proclaimed this. Increase in Wisdom, Ananda, do not delay, do not feel remorse afterwards. This is my advice.

(To be Continued.)

The Passing Away of Ven'ble Sri Sumangala.

The Ven'ble Sri Sumangala of Hikkaduwa, High Priest of the Western and Southern Provinces and of the Sri Pada, and Principal of the Vidyodaya Parivena passed away on the 30th ultimo. On the 20th January he celebrated his 84th birth day and up to within nine days of his last illness he was living a strenuous life of study and meditation. Though stricken with years, his indomitable spirit disdained the aid that he required of an attendant and in the early hours of the 22nd April he slipped and fell in his sleeping chamber. A fracture of the neck of the femur necessitated his lying up in bed and on the 9th day pneumonia set in and in spite of all efforts he passed away in peace repeating even in the throes of death the sublime Sathipattana Sutta.

In intellect and high moral character it may safely be said that he has had no equal since his predecessor in the famous Wijebahu Parivena, Totagamuwe Sri Rahula who cast his glorious intellectual mantle over the decaying literature of the xvi.th century.

Foremost among the workers of the Buddhist reform and revival in the second quarter of the nineteenth century, he has been the beloved advisor and leader of the Buddhists of Ceylon, and took the most prominent part in every movement that led to the advancement and welfare of Buddhism. A man of infinite compassion and tact his personal influence has permeated the whole body of the Buddhist Sangha while his superb intellect has vivified the declining vitality of Oriental Literature.

Beginning his career at a time when the whole of the Sinhalese literature was in a chaotic state he began its organising and methodical arrangement and in this work he has been engaged even up to the last year of his life. The importance of this work cannot be

and probably will not be appreciated by the present generation, as the work has been done so gradually and imperceptibly but future generations will place the right value on the efforts of his keen intellect.

Born in the small village of Hikkaduwa, at the tender age of five he entered the Order receiving his robes from the hands of the celebrated Revata Thero at the Hikkaduwa temple. Later he had as his teacher the famous Siddhartha Thero of Walana who had his Pirivena at Ratmalana. As the incumbent of Totagamuwe Vihare he spent ten years. This Vihare contained the ancient Wijebahu Parivena renowned by the association of the great name of Sri Rahula. At the age of 22 he received his ordination at the hands of the Sangha Raja receiving the title of Tipitaka Wagiswarachariya for his proficiency in the expounding of the Tipitakas.

For eighteen years after his Ordination he confined his energies first at his native place and later at Galle and from there he was invited by the leading Buddhists of Colombo to found a Pirivena and in 1873 the Vidyodaya College was founded where he has been carrying on his work of teaching the Priesthood and laity right up to the time of his death.

The hand of death has fallen on him and though the pangs of separation are still poignant we can derive great consolation from the words of the Great Teacher uttered at his Parinibbana "Enough, Ananda! Do not let yourself be troubled; do not weep! Have I not already on former occasions told you that it is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave them sever ourselves from them?"

News and Notes.

Dr. C. A. Hewavitarne, Manager of the Buddhist Schools under the Maha-Bodhi Society, left for Europe on a year's holiday by the S.S. "Prince Luduiz" on the 14th instant. He will arrive in Europe in time to witness the coronation festivities and while there will attend the meetings of the Universal Race Congress. He will also confer with some of the leading Educationalists regarding the proposed reforms in Ceylon Education, and afterwards visit France and Germany. The Doctor was accompanied by Mrs. Hewavitarne and two of his nephews, the latter to prosecute their studies in England, all of whom we wish a safe voyage and a pleasant stay in Europe.

The country which had received the largest amount of British capital, Mr. Paish said, was the United States. The amount there invested was now £688,000,000. With the exception of the United States, our greatest investments were in the Colonies and in India :—

The Lion's Share of British Capital.

	Million £
Canada and Newfoundland ..	373
Commonwealth	302
New Zealand	78
Total of Australasia ..	380
South Africa	451
West Africa	29
India and Ceylon	365
Straits Settlements and Malay States ..	22
Miscellaneous British Possessions ..	33

Our aggregate investments in Colonial countries and in India now reach £1,554,000,000, of which £1,100,000,000 has been placed in Canada, Australasia, and South Africa. Outside the British Empire and the United States our investments were largely confined to the Great nations of South America. The aggregate of our investments in foreign countries was £1,638,000,000, of which 42 per cent. was in the United States

Happy the nation that has scientific research scholars. They enlighten the nation and help the world of science. Japan is now to the forefront in the political world. She has done wonders in the battle field and has stupified the Western world by her achievements. In the field of philosophic research her sons are now actively engaged and the fruits of their labours are being admired and appreciated by scientific scholars of the West. Professor Anesaki, Dr. Takakusu, Dr. Bunyu Nanjo, have made their name by their scholarship coming in contact with Western scholars and Orientalists. Now we have Revd. Mr. S. Yamakami engaged in another department of research with the help of Indian scholars in Bengal. Professor Harinath De, scholar, linguist, philologist, is helping Mr. Yamakami in translating his Chinese Sanskrit researches into English, and now we have the joint production of two scholars like Mr. Yamakami and Mr. Harinath De in unravelling the lost Buddhist literature of ancient India. Mr. Yamakami has been appointed lecturer on Sanskrit Buddhist Philosophy of the Calcutta University, and our thanks are due to the learned Vice Chancellor, Justice Asutosh Mookerjee for the service he is rendering to the cause of scientific truth. We shall have the satisfaction of reading the lectures of Mr. Yamakami which he is now giving to the graduate class of the Calcutta University. Well done Mr. Yamakami. All success to you and to your mother land. We want a hundred scholars like you in India to carry on the work of investigation in the field of Aryan philosophy.

The half tone photo that was presented to our subscribers with the Maha-Bodhi Journal for February will give an idea of the stone steps that were built 2200 years ago to ascend the hill. Mihintala Hill before the advent of the Arhat Mahinda to Ceylon was known as the Missaka Hill. It is about seven miles from Anuradhapura, and is the first historic spot in the annals of Ceylon Buddhism. It was at the summit that the great Arhat met the king of Ceylon, contemporary of the great Buddhist Emperor Asoka.

The British government of Ceylon so tolerant hitherto has suddenly become intolerant, and is now adopting measures to oppress the Buddhists of Ceylon. The sacred Hill of Mihintala is full of holy associations, and for 2200 years, seventy generations of Buddhists of Ceylon have taken care of this consecrated spot. Surely they ought to love it more than the British Christians, whose interests in the North Central Province began about forty years ago. The historic sites of the sacred City of Anuradhapura associated with the foundation of Buddhism and its holy Apostle, great Asoka's son, remained in Buddhist hands for full seventy generations, but in the seventh decade of the 19th century of the Christian era, the ignorant unsophisticated guardians of the monastic lands fell easy victims to the diplomacy of political sophistry. The result was that the most hallowed and consecrated sites, held sacred for several centuries before the birth of the Semitic religion of the Nazarene carpenter's Son, were, without the sanction of the Buddhist public, declared government property, and the rightful owners who held possession for 2200 years, were deprived of their inviolable rights. What did the government do with the sacred sites thus obtained? The lands that had been conserved by successive Buddhist kings were made into a sanctuary by the Buddhist church, and all life was held sacred within the consecrated limits, not a drop of blood was shed within the atamasthana boundaries; not a drop of liquor was procurable within the sacred area of sixteen square miles. The traditions of the Buddhists respected by millions for seventy generations were trampled under foot, bureaucratic despotism triumphed. The British officials opened liquor shops, butcher stalls, opium dens, opposite the most hallowed Shrines of the Sacred Bo-Tree and the Ratnamali Dagoba, one of the wonders of world, thereby committing an outrage by desecrating the hallowed site. And now some of the officials realizing the helpless condition of the Buddhists in the island, are trying to deprive them of the consecrated Hill of Mihintala.

Under this heading Mr. J.T. Sunderland, a Unitarian Minister of the United States of America, has written an article which has appeared in the *Indian Review* for November 1910. The following paras are from that article:—

“It is notorious that some of the worst vices of India have been introduced from Christian countries. Before the Europeans came, there was very little drinking. Both Hindus and Mohammedans were remarkable for their temperance. But the Europeans have introduced the drinking custom everywhere. I was amazed to see how almost universal is the habit of using intoxicants among the English. It was very rarely that I saw an Englishman, or even an Englishwoman, at a hotel table or in an English home in India, or on the steamer going or returning from India, who did not drink. Most often the kind of drink used was brandy or whisky. The result of this general use of liquors among the English has been the spread of the custom far and wide among the native upper classes, and then from them down to the lower classes, until the evil now is very far-reaching and dreadful. I have seldom in my life heard more pitiful tales than some that were told me in India of the effects of drink. Bishop Hurst quotes the Archdeacon of Bombay as saying: “For every Christian we have made in India, we have made one hundred drunkards.”

“The story of opium in India is as sad and dark as that of liquor. The production of opium is an extensive and lucrative Government monopoly, which has been built up for the sake of revenue. The chief foreign market is China, the Chinese Government having been compelled at the cannon’s mouth to permit the importation of the drug. But of course the revenue would be greater if there were a home market also. So, with a heartlessness that seems incredible, the British rulers of India for a long term of years have been, not ostensibly but really, encouraging its sale in all parts of the Indian Empire. It would be hard to point out a blacker crime against humanity than this conduct of the Indian Government in thus deliberately inaugurating and carrying on a system of raising revenue by the degradation of the bodies and souls of human beings.

“Another evil that has been much increased in India by the coming of Europeans is unchastity. The English soldiers have done almost as much harm by the impurity of their lives as by the bloody wars that they have carried on. Nor has the evil been confined to soldiers. Thousands of young Englishmen who have gone to India, to engage in business, or in the service of the Government, or earlier, in the service of the East Indian Company, seem to have left their characters and consciences at home, so far as this matter is concerned; and the disaster they have wrought, and they have caused, have been terrible enough. Generally in India, where there has not been contamination from foreign influences, the purity of women and the sanctity of the home are gratifyingly high.”

Maha-Bodhi Society, Colombo.

STATEMENT OF RECEIPTS AND PAYMENTS FOR MARCH, 1911.

RECEIPTS.		Rs.	Cts.	PAYMENTS.		Rs.	Cts.
To Interest	...	...	37	By M. B. Press	...	804	38
" Subscriptions of Members	...	...	3	" Establishment, Colombo & Calcutta	...	94	19
" Proceeds of Books sold	...	...	60	" Management of Schools	...	457	99
" Donations :—				" Anuradhapura Land	...	28	70
Mr. Manual Peris Panadure	...	2 00		" Gas	...	21	45
" Sandoris Fernando	...	6 00		" Rent	...	220	00
" Simion Fernando	...	6 50		" Tools and plants	...	3	85
" Hiniduma Land	...	—	14				
Contribution of shareholders:							
Moung Po. Pe. Burmah.	...	25 00					
Mr. N. H. Don Char'es de Silva	...						
Akuressa	...	2 50	50				
			50				
Rent	...	...	23				
" Management of Schools	...	...	54				
" M. B. Press	...	...	952				
			14				
" Balance brought forward from last month	...		90	" Cash in hand	...	1630	56
			69			1413	03
		Rs.	3043		Rs.	3043	59

Colombo, 1st. April, 1911.

E. S. JAYASINHA, Accountant.

HARRY DIAS, Treasurer, M.B.S.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XIX.

JUNE, 2455 B. E.
1911 A. C.

No. 8.

Twentyfifth Century Celebration of the Foundation of the Kingdom of Love and Righteousness.

This is a historic year for the followers of the Lord Buddha, who received their Buddhism 2200 years ago from the school of Elders of Magadha; whose apostle was the great son Mahinda, son of the great Emperor Asoka, of righteous memory. This is the year which we should commemorate as being the 2500th, since the great Lord promulgated the Dhamma for the welfare of the world. The Tathagato is the successor of the former Buddhas who appeared in the previous ages of the world's history for the good of mankind. The word Tathagato connotes the "one who comes at the appointed time for the welfare of the world." "Ekapuggalo Bhikkave loke uppjajamano uppajjati bahujanahitaya bahujanasukhaya lokanukampaya atthaya hitaya devamanussanam. Katamo eka puggalo? Tathagato araham samma sambuddho. (Angutara nikaya I. XIII.) Saviours should appear with the one object of rendering happiness to the world, and not destroy the wicked, for the righteous need no help, and it is the unrighteous that need protection. In the world's spiritual economics it is necessary that the evil doers should be shown the path of righteousness. When we are told that saviours come to send sinners to eternal perdition we are reminded of the story of the unrighteous king who made it his daily business to give two

hard knocks on the head of his gate keeper for no fault of his, and when the king died the whole city began to make a feast and rejoice at his death. The son coming to the throne found that all the people were rejoicing at his father's death except the gate keeper who was found crying, and the son thought that here was at least one who had loved his father, and approaching him asked why he was crying, and he replied that he was afraid the dead king would return from hell. Asked to give the reason he said that when the king was alive he gave him daily two hard knocks on his head, and now that he is gone to hell he would continue to knock the warders of hell, and that he therefore would be released by the warders, and he would have to welcome him here and that he would resume his blows, and that is why he cried.

In sending people to hell by the so-called saviours they help the devil, the master of the infernal regions to increase his power. Saviours should therefore make the effort to save the sinners and not let by their curses add more suffering to the world. In the sense that a saviour is one who comes to bring happiness to all, whose very birth brings happiness to many, the Tathagato is a Saviour, for he came to save the ignorant and show the path to erring humanity.

When sin in the world is in the ascendancy the good law is perverted, and evil reigns. It is a law in the universe that at times evil which has more power over men's minds comes and the good law recedes. Similarly there are times when the good law supervenes and righteousness is welcomed. Buddhism lays stress on the absolute powers of a king who can retard or accelerate the progress of a country. When he becomes unrighteous the ministers and the Brahmans become unrighteous and the country gradually goes to ruin by the increase of evil. The king who reigns righteously helps the progress of the country. He is called the Dhammaraja.

"The Saviour of the world, Lord Buddha,—Prince Siddhartha styled on earth. In Earth and Heavens and Hells Incomparable, All-honoured," Wisest, Best, most Pitiful; the Teacher of Nirvana and the Law, was born on the full-moon day of the month of Vesakha, 2535 years ago. In His 29th year He made the great Renunciation for the welfare of the world, and in his 35th year He became the supreme Buddha. In His 80th year He entered the state of Maha-parinibbana. Three events occurred on the full-moon day of the month of May in connection with the glorified life of our Buddha:—His birth, His Buddhahood, and His parinibbana. For forty five years He was before the public as a Teacher of the good Law, preaching the principles of holiness and wisdom to the Bhikkhus, and the ten principles of cosmic ethics for the householder class,

The basic principles of the Dharma which the Buddha taught are the law of cause and effect which operates in continuity in the most complex manner, whose comprehension is beyond the reach of ordinary man given to the enjoyment of sensual pleasures. To such as are given the enjoyment of sense pleasures He taught a simple code of ethics based on compassion. They are the ten human principles (the manusyadharma.)

Man according to the Buddha is a compound of solids, liquids, heat, air, ether, feelings, perceptions, volitions, and consciousness. These are always changing, breaking, disintegrating, reforming, renovating life after life. That which is subject to change, decay, disintegration is subject to misery, suffering, pain and all the ills of life. He who does not understand this law of change is yet in the net of ignorance. To cling tenaciously to things that are breaking up with radioactive rapidity no enlightened man would care to. To renounce things that are subject to change and decay is considered wise. Ignorance is the cause of suffering. Avijja is defined "avindiyā vīdatitī avijjā, vīdiyam na vīdatitī avijjā." Undergoing sufferings which one should avoid, and not enjoying the happiness which one should enjoy—this is avijja, ignorance. It is ignorance of the cosmic law of development that makes people to suffer. There is the metaphysical connotation in certain other religions which speaks of avijja as that which keeps you in ignorance of the divinity of the soul which corresponds to the universal soul. This is metaphysical and is a matter of speculation, not science. We read in the Kaushitaki Brahmana upanishad that the "supreme Being is called Sabala when he first unites himself with ignorance to produce the creation"!

Buddhism is a religion for man to live happily in this world without giving pain to others; and it is a higher religion for the superman who has nothing to do with the affairs of the ordinary world. It is both a manussa dhamma and "uttari manussa dhamma." The precepts of human progress is called the panca sila, and the ten evils which produce suffering here and hereafter are called the "dasa akusala".

Buddhism goes to the very foundations of things, and analyses the roots of the very elements of metaphysics and shows the impermanency thereof. It is in harmony with the latest discoveries of modern science. Evolution Theory, Radioactivity, the law of Conservation of Energy, are the discoveries of western scientists which have brought enlightenment to the people of the western world. What Darwin enunciated half a century ago was unknown to the western world before him, and by the discovery of Radium the foundations of metaphysical science of the world have been practically changed. What Darwin, Spencer, Tyndall, Madame Curie, Marconi, Edison, Crooke have done to the European

world, the all knowing Buddha by His Doctrine of Change, Suffering, and Renunciation accomplished in India, 2500 years ago, by revolutionising the thought of the enlightened world of that age. Several years ago in a memorable speech made by Mr. Arthur Balfour, author of the "Foundations of Belief" reviewing the scientific discoveries of the age, made the statement that by the discovery of Radium by Madame Curie the foundations of science hitherto looked upon as solid have been entirely changed. It is so. Evolution and Radioactivity are the two factors that are helping the western scientists for the solution of complex problems, hitherto held as insoluble by the metaphysicians and theologians of a medieval past. Perhaps in a few more years we shall hear that the western scientists have begun to realize the essential need of morality above theology, and then shall progress be firmly established in the west, and then will commence the laying of the foundation of the great Human Church of Love without priest and rituals and the phantasmagoric paraphernalia of an effete theology. The more we go to embellishments of ritualistic ceremonies the more we forego things that are essentially necessary for the development of human progressive happiness. Mind can only be occupied with one thing at a time. If we want to work for the welfare of human beings we must not divide our time in rituals and prayer.

We are here confronted not with divine beings but with misery, poverty, disease and death. Millions are dying of starvation. Millions are in want of the common necessities of life. Before we reach the divine stage let us at least first try to be good human beings, let us first love our human kind, and show mercy to the dumb bretheren. We are never tired of repeating in public and in private to the guardian gods to protect us, and to humble ourself to the dust by acknowledging that we are miserable sinners, but we who can show our own love to the weaker bretheren, do we show it? We expect mercy from the gods Jehovah, Allah, Vishnu, Siva, Kali, Durga, Ganesha, Ahuramazda, Kurumasaba, Tien, Pajapati, Soma, Varuna, Indra, but we on our part decline to show the least mercy to those who need our protection. Why should this be so? Could we not become more compassionate, more merciful, more generous, more truthful, more sober, more chaste in our conduct?

India 3500 years ago was expecting a change, and there were prophets who prophesied that a thousand years hence a Saviour would be born, and just 2500 years ago the Saviour appeared to preach mercy, compassion, kindness, sympathy, love, unity, purity of conduct, charity, truthfulness, temperance, and to enunciate the verities of pure religion.

Buddhas are enlightened Teachers who show the path of Moderateness in everything that goes to make up what is called the saintly life. The same principles that were promulgated by our Buddha were similarly preached by His predecessor, the

Buddha Kasyapa, but the holy religion declined when it came in contact with the laws of the white robed Yavanas. Just as the religion of the Buddha Kasyapa declined, so did the religion of the Gotamo Buddha disappear from its native soil after the advent of the Moslem yavanas about a thousand years ago. That this religion was widely established before the Moslem invasion in the remote parts of western India and in the northwest, we have now evidence in the discovery of archaic sculptures in Peshwar, Sindh, Khotan, Turfan, Central Turkestan. For nearly a thousand years the whole of the semitic and hellenic world was under darkness. And we see signs of the coming dawn, thanks to the pioneers of western modern science. Buddhism is anti-medievalistic. It is anti-ritualistic. It is the enemy of nescience. It is the friend of scientific progress. It is against prayer to a providential Creator to alter the laws to suit the whims of the miserable sinner, who only knows of himself and his wife, his son and his wife. Let me live O lord and protect me and my wife, my son and his wife, Amen. Here is the prayer of the priest as given in the Kaushitak Brahmana, "Destroy not our life or children or cattle; who so hateth us and whom so we hate, destroy his life, his children, his cattle." p28. We find in the semitic religion a prayer addressed to the god of Israel in this wise:—

"Let his days be few, let his children be fatherless, and his wife a widow, let his children be continually vagabonds, let there be none to extend mercy unto him, neither let there be any to favour his fatherless children." Psalms CIX. And in another religious book it is written "kill the idolators wheresoever ye shall find them, and take them prisoners, and besiege them, and lay wait for them in every convenient place. O prophet, wage war against the unbelievers and be severe unto them."

In the Brahmajala sutta a detailed account of the various philosophical schools and the religious beliefs are given. In the Samanna phala suttam the mystical science then known to the Brahmans and Sramanas is fully elaborated. The Caste question was discussed in the Ambattha sutta, Madhura Sutta, Assalayana sutta, Vasettha sutta and the superiority of holiness and truth over birth and wealth was firmly established. The various forms of ascetic life then found are shown as useless in the Kassapa Sihanada sutta. The spiritualistic phases of belief regarding the transmigration of the soul as accepted by the ascetics is given in the Potthapada sutta. The birth of the creator idea, its historical development and the relegation of the myth into the limbo of ignorance may be traced in the Brahmajala sutta, Brahmanimantika sutta and in the Kevadha sutta. The uselessness of rituals and sacrifice of animals is shown in the Kutadanta sutta. The real meaning of the three vedas was shown in the Tevijja sutta. The union with Brahma was possible only for those who

practise the four compassionate qualities of godliness is the burden of this suttam. In the Aggañña suttam is given the account of the genesis of the earth and of the transmission of life from another planet into this and of the evolution of senses of the human being from a divine yet ignorant state. In the Cakkavatti suttam the evolution of social laws and of the introduction of crime is described. The cosmic process whereby the individual being goes his round of births and deaths under the glamour of ignorance and ceaseless desires is elaborated in the Mahanidana sutta. The greatness of the Buddha is given as propounded in the science of puruṣa lakṣhaṇa, whose interpreters were the Brahman soothsayers, in the Mahapadana sutta. The way to meet Brahma face to face in all his glory is given in the Maha Govinda sutta. The way to go to the higher celestial regions after death is shown in Sankharuppati sutta. The way to keep good health is given in the Anapana suttam and in the Kayagatasati suttam. The way to become a Buddha is given in the Lakṣhaṇa suttam. The muddle-headedness of gods is shown in the Cula Tathasankhya sutta. The radioactive changes of the constituents of matter is given in the Mulapariyaya sutta. The uselessness of ablutions to purify the heart which could only be brought about the eradication of passions is shown in the Vatthupama sutta.

Revealed religions are the enemies of progress. Priceless records that were in the libraries of Alexandria, Taxila, Nalanda, Odantapuri, Ceylon, were destroyed by the ruthless hands of iconoclastic vandals under diabolical inspiration. How different is the attitude of the followers of the gentle Tathagato? Wherever they went never were they guilty of any suggestion to destroy. They were magnanimous in their tolerance, and loving kindness was all they preached, but they introduced the minds into fresh pastures where they were able to roam beyond the horizon of ordinary intelligence. There was no competition between the followers of the gentle Teacher and the priests of sectarian religions, because they did not offer the same article what the ordinary priests offered. It was what they had never heard or seen before. Competition there can be between traders of the same commodity. Oil can be sold adulterated or in a pure state, and there can be competition between the sellers, and the more energetic can dupe the buyers. But when electric light is introduced into a country where the traders and the buyers are both ignorant of how it is manipulated, can there be competition? Buddhism had nothing new to teach about gods, hells, heavens, demons, and all the paraphernalia of ecclesiastical theology. Buddhism built the foundations on entirely new grounds. Darwin was accused by the theologians of England because they dreaded the new science would kill their god, but nothing dreadful happened as was expected because men's minds were prepared to accept the new gospel of Evolution by the

pioneers of science. Had Darwin enunciated his views in the 17th century perhaps his fate would have been like that of Bruno. The times were favourable for sowing the seeds of the new science, and now Evolution has no more enemies among the ministers of the Protestant Church. But it has still to meet with hostility at the hands of the Vatican. So likewise Buddhism had enemies to combat with, but there were other teachers who were ready to fight priests and with the gods.

Just look back and see what India was 2500 years ago. The Persians, Greeks, Egyptians, Gandharces to the west of the Hindu-koosh were in power.

Within the limits of the Indian Empire in the Buddha period powerful kings reigned in Magadha and Kosala. In the kingdom of Madhura the prince Avantiputta ruled over the Surasenians, the Rajah Pajjota reigned in Avanti, there was a prince reigning in the Kuru province, there was a rajah ruling over the people of Alavi, the princes of Vesali were the chiefs of the republic of Vajji, Bimbisara was the suzerain king of Anga and Magadha, and Prasenajit was king of Kosala and Kasi. The prince of Gandhara had come to hear of the appearance of Buddha through Bimbisara, who sent a message through the Gandhara traders who had come to trade in Magadha. A full account about the embassy sent to the prince of Gandhara by king Bimbisara is given in the Commentary called the Papanca sudani. Pukkusati the prince having renounced his kingdom and taking the garb of a Bhikkhu had come to Magadha in search of the Buddha, and the Buddha preached to him the Dhatu vibhanga sutta. India was then in the zenith of progress, and was known as the Middle land. It is the Gangetic valley that we are concerned with watered by the Ganges, Jumna, Rapti. It is the Buddhist holy land. To know something of the conditions that existed at the time we have to go to the Pali texts and commentaries; like Sumangala Vilasini, Papanca sudani, Dhammapadattha katha, Jatakas and Samanta Pasadika.

Buddhism has been condemned, criticised, distorted, perverted, misunderstood by its foes; and sympathising students without making a proper study of its psychological teachings have also erred by their incorrect interpretation of its complex doctrines. Even so veteran a scholar as Professor Rhys Davids has allowed under his own initials to appear an article on Buddha in the 11th edition of the Encyclopædia Britannica, wherein he makes the most terrible blunder by stating that "Buddha became unconscious and in that state he passed away." It only shows how utterly incapable are even scholars to comprehend the complex psychology of the great Religion of Buddha. The worst thing that can happen to a man is to die in a state of unconsciousness. Such as those who lived evil lives die unconsciously. Those who had lived

observing the precepts, doing meritorious deeds, and showing kindness to all never die unconsciously. Psychical attentiveness is emphasised as a *sine qua non* of spiritual development. In the fourth state of Dhyana mindfulness is so purified that rises to the sublime heights of *nirodha* where consciousness remains detached from all apperceptive feelings. The very minutiae of physical and psychical activity is associated with ever mindfulness. Buddhism is so subtle to be grasped by those who are given to the enjoyment of sense pleasures.

Disinterested meritorious activity is productive of good karma. Activity associated with covetousness, anger, hatred, harbouring anger, stubbornness, the spirit of revenge, self adulation, malicious criticism, hypocrisy, deception, pride, self conceit, delay and intoxicatedness contaminate the mind, and are productive of evil karma.

Karma associated with the lofty ideas of faith, moral conduct, learning the wisdom of science, selfsacrificing charity and uplifting wisdom are the five righteous principles that require to be put into practice for the acquirement of whatever happiness that one wishes to enjoy in the higher heavens.

Buddhism is the religion of enlightenment, and the Buddha organised the holy Order of Bhikkhus to go among the people and to preach to them the uplifting doctrine of Karma and Rebirth.

Buddhism teaches that we are reaping now what we had sown in the past lives, and what we now sow we shall reap in after lives and that according to the preponderance of either karma, birth in the next life takes place. Evil karma now sown can be destroyed by having a surplus of good karma before death. Even at the moment of death good conditions intervening and if the dying man receives spiritual instructions so powerful as to turn the current of thought into the stream of good, his next birth would be in a happy region. Such cases are of course rare, for it depends on the spiritual instructor who has the power to influence the thoughts of the dying man.

Alcoholism is condemned by the Lord Buddha as it tends to make man unconscious, and the chief object of happiness is to be conscious of the exalted deeds done for the good of others. Buddhism is against both asceticism and hedonistic pleasures. The ascetic by his bodily mortifications reduces his body to such a condition that it becomes unfit to be the tabernacle of so high an instrument as the mind. The exalted consciousness lives in the high realms of supreme godliness. The moribund consciousness lives in the realm of animal materiality. It is therefore unwise that men should weaken their intelligent consciousness by deliberately adopting immoral and animal habits which bring only for the moment temporary pleasure. The pleasures of an animal consciousness, and the happiness that is within the grasp of the enlightened sober

intellect the Buddha by His omniscience discovered, and in compassion to them He began to exhort the sensualist to give up such pleasures of the senses as would tend to degenerate the consciousness. A well guided, ever watchful consciousness is the result of discipline of both mind and body. Sitting, walking, eating, lying down, stretching arms, standing, attending to bodily wants, &c. has to be done consciously. This is called *sati sampajañña*. The asceticism of moderation helps the development of the mind, and keeps the body in health. Indigestion is removed by taking food moderately and abstaining from taking meals twice a day. One meal a day is the diet prescribed by the Buddha to His saintly disciples on hygienic and dietetic grounds. The unscientific asceticism which prompts the mind to mortify the body to produce pain was condemned as ignoble. A clean and healthy body helps to regenerate the mentality of man and the Buddha therefore commended seats, residences, food, and associations that would help to develop the mind. Overeating and taking alcoholic drinks degenerate man into a passionate animal. He becomes abnormally selfish, kindness vanishes from his heart, he becomes moribund, he loses strength of memory, he falls a victim to diseases, and he becomes a useless member of society. How are we to combat sufferings, disease, death and poverty? Can happiness be obtained by indulgence and sense pleasures? Does ascetic habits produce the development of a spiritualising consciousness? Ignorance is the cause of our sufferings, and the clinging desire to enjoy bodily pleasures makes us selfish. Egoism is generated and disinterested activity for the welfare of others is considered worthless.

Individual greatness is measured by the loftiness of his character. It is a question of morality. Does man act rightly by going against his own moral development? Society exists on the foundations of morality. Mercy, generosity, chastity, truthfulness, and sobriety are principles which man should not violate. The greatness of man depends on his exalted character. The pagan and the savage each has no idea of morality. Religions that are inspired by demons preach a morality not of pity, but of destruction. Arguing from theological stand point the believer in a creator says that the animals were created for food. The cannibal argues and says that the god whom he worships has told him that other men are created for his food. The semi savage who is yet in the primal stage of morality consoles himself by the acceptance of the belief which proclaims that the god has given him permission to slay animals and eat their flesh. The god did not implant the instinct of selfsacrifice to the animal and men who slay animals did not have personal conversation with the deity. They all do evil and become degenerates on the strength of a revelation which has no scientific basis. One man who is supposed to have inspired

tells us that he had been advised by his deity to preach polygamy, another says that he had been advised to preach polyandry, another that he had received a message to burn ten tons of ghee, another says that he had been advised to offer a human being to some blood thirsty she god, another says that a mahatma who has his habitation in the Gobi desert came to him in the night and left his turban in his hands with a command to preach testifying to the existence of the mahatmas. Another works miracles and founds a new religion.

What is man to do under such circumstances? This world is a kind of insane asylum. One preach that his deity is all powerful and that all other gods are false, another that his deity is the only true one, another says that all gods are one, another that the soul and the body are the same, another that the best way to enjoy happiness is to take whisky and soda, another says that all religions are the creations of men, and the best thing one can do is to disbelieve all and enjoy pleasure, another teaches that a certain person who died some two thousand years ago in some remote place can save people from going to hell, another says that by repetition certain sanskrit words one can get his salvation, another that by washing in the waters of a certain river which is god in the form of liquid will help to reach heaven.

In the hope of reaching heaven some men do good, some men do evil, and this heaven can only be got after death. If the question is asked whether the man who advertises his heaven as the best, had been there he would answer no! And yet millions in the hope of reaching a post mortem condition of happiness do the most foolish things while alive. The gods of the early Aryans were great soma drinkers, and Indra got the supremacy of heaven by inducing the Asuras to drink liquor, who got drunk, and Indra finding the opportunity bundled them out with their bag and baggage. We find another religion warning the believers not to drink liquor here, but to live expecting to drink rivers of wine when they reach heaven. Poor fellows they are so cock sure of getting their libations after death, that they refrain from taking liquor here while still alive, and they die with a spirit of covetousness! Now all this to the Buddhist appear loathsome and disgusting.

The object of Buddha was to make this earth a heaven by making men and women enlightened. We all are told that god is merciful and we pray to the almighty for his loving kindness, and we are also told that god is forgiving. Now the object of Buddha was to make men good here first, and make him enjoy the fruits of his own good deeds here first, and after death of course in heaven. Buddhism is extremely human and is full of rationalistic common sense. To be hostile to the teachings of the great Teacher is to go against all humane principles of mercy, loving kindness, generosity, compassion, unity, harmony, and enlightenment.

Which of two deeds is better—to kill helpless, innocent animals or to abstain therefrom? Which of two is better—to rob or to abstain therefrom? Which of the two is—to use harsh language or abstain? Which of the two is better to be covetous or to abstain therefrom? Which of the two is better to show hatred or love? Which of the two is better—to go in the path of righteousness and wisdom or to go in the path of foolishness and destruction? The first thing that we have to learn is to be enlightened and to analyse all things before accepting anything. It is easy to become muddle-headed by following egoism begotten of sensuality. The human being born in an advanced state of civilization is surrounded by certain influences which may be called sensual, speculative, theological, and superstitious. Living under these influences he becomes subjective to their results. Bacchanalian orgies, theatres, entertainments, dancing, come under the category of sensualism. Under the influence of speculative metaphysics he becomes a victim of theological prejudices and believer of dogmas—and we know what power dogmatics have, when the theologians are in power each one damning the other with a hell full of fire and brim stone. Ignorance is the mother of superstition. And all sorrows, miseries, sufferings, are due to ignorance. Sensual cravings, belief in lower and higher heavens where happiness is supposed to be eternal, belief in the dogmatics opposed to science and common sense founded on theological metaphysics, acceptance of superstitions opposed to the law of cause and effect, make man a muddle headed being. He has lost the rudder and knows not where he is drifting. It is for this reason that a sane philosophy free from these four influences, founded on reason and law, showing no authority except that of his own free will, guided by no other divinity than his own pure, unsullied conscience, accepting no inspiration, and no revelation however high, if they go against the working of the law of cause and effect. Buddha promulgated the ethical Religion of human conduct, getting rid of social distinctions, which are erroneously based on wealth and birth. Wealth is no criterion of greatness, nor is birth a passport to heaven or to honourable society guided by moral principles. The social commonwealth which is guided by righteousness and humanising laws regards neither wealth nor caste. Such was the Bhikkhu Sangha that Buddha founded for the elevating of fallen humanity. Men of pure upright conduct, guided by love, compassion, kindness, mercy, pity, who had renounced wealth, pleasures, domestic happiness, actuated with the highest motives of selflessness, became members of the Sangha and these worked like slaves for the welfare of all, animals, men and gods. The gods too require preaching, for they are also muddle headed having always to listen to the foolish prayers of half insane people.

What the people of India want is a religion of perfect morality. The old people, the youngmen, the middle aged men require it, the officials, the priests and the gods require it, the statesmen the editors and the kings require it and the women require it. Without morality the foundations of human society is tottering. There can be no morality in a country where moral teachers are not found. We find lawyers, doctors, traders, architects, musicians, actors, politicians, editors, priests in charge of bathing places, animal sacrificers,—half naked-ganja smoking, half-insane-ascetics; but living examples of morality, preaching a high standard of upright conduct, fearless, free, self-sacrificing we want by the thousands to go to each village, live with the people, teach the children, stirring them to acts of humanity, charity, holy conduct, stimulating them to action for the performance of noble deeds, to found schools, agricultural, technical, industrial, of arts and crafts, to build public halls, to dig wells, to build hospitals, to open public parks, to conserve grass lands for the cattle, to preach mercy to animals, to give up butchering animals to the gods. The Exalted and Most Noble Prince Siddhartha of the Sakyas of Kapilavastu revolutionised the world by His Renunciation and by His ethical and eugenic teachings which brought happiness and comfort to countless millions. We have a few wealthy zemindars who live in fear because they are in ignorance of the higher happiness which comes of Renunciation. What is required is a common sense religion not a religion of caste. Village schools can be opened at a very small cost. If the wealthy men would give up a little of their luxuries in compassion for the elevating of the poor, what a stupendous amount of good can be done, especially in giving education to the children who are now brought up like animals.

Renunciation and Loving kindness are the principles which the wealthy people of India should practise now. That was the Religion that the Prince Siddhartha taught by his own example. He lived the life of a wandering Teacher and Preacher, teaching and preaching to ascetics and householders to follow the Religion of doing Good and living the godly life of Love, compassion, Harmony, Charity, and learning the science of wisdom, of evolution, of analysis.

Try this religion of Renunciation for 24 hours and you will see the result. Make the renunciation for 12 hours and abstain from the degenerating luxuries, and you will see the result. Practise it for a week and save the money that you spend for your ignoble life and give it to relieve human misery, and you will feel supremely happy. After all death comes to all. What satisfaction do we get at the time of death. Are we to die like animals unconsciously? What good have done to our fellow beings? We came bringing nothing, and we go leaving everything. When we are gone the living testity to the good or bad that we had done while alive.

To live eternally we have to do the highest good, and according to the amount of good that we have done we live happily. Forget this rotten, disgusting tabernacle of a body, which when its life principle is gone is not worth anything. The simple Religion of the Buddha is summed up in a few words, "Be good and Do good". No one can improve on this, and now in this 2500th year of the Lord's Religion of Love, we ask you to live up to the exalted principles of righteousness.

Occultism and Morality.

When our Blessed Tathagato was once asked by Kevaddha to send some of the Bhikkhus to Nalanda to convert the wealthy people of the city by exhibiting psychical phenomena, the Lord said that it is against the Law that people should be converted by miraculous means. Morality was above miracles, and magicians by the aid of the *gandhari vijja*, are able to hypnotise people. Spiritualistic mediums in the United States of America, have exhibited psychical phenomena, that have astonished the common people. The men of science interested in psychical phenomena have not been able to solve the difficulties in connection with their investigations. None who has given his time to the study of occultism, so far, has been able to add anything to the sum of human happiness. Occultism *per se* is degrading. It makes a man selfish. And the common people who have witnessed the phenomena of occultism, are only stupified but never exalted. People who have had dealings with occultists and had personal experience will tell you that they could learn nothing for their own spiritual advantage and progress. A man may learn the necromantic black art and exhibit strange phenomena and stupify the people, and yet he may be a worthless scoundrel, in matters of morality. He may exhibit the depraved tastes of an immoral man and yet he will not be discarded from society, because society people of the smart set taboo the dictates of a higher morality.

In India, the home of Tantra black magic, especially in Bengal and Southern India, we see religion has been made into a diabolism. Wine, women, fish, flesh &c., are the necessary adjuncts for the practise of tantric rites. The time fixed by the Tantrics for the practice of their bacchanalian orgies is midnight, and their patron god is Shiva, who is invoked with his spouse Kali, to whom at times it is necessary that human blood should be offered. Kali is the she-god of the blood thirsty thugs. She is the embodiment of all that is non-human. Black in mien, naked, wearing a garland of human skulls, holding a double edged weapon in her right hand and a severed head of a human being

with blood oozing out in her left hand, no man of humane and aesthetic feeling could look at the horrible figure, except with disgust. She is the matron deity of the non-Aryans of Southern India, and of the Sonthals of Bengal, And this deity is worshipped by the millions in Bengal. Rivers of blood go to form her daily food in the temples dedicated to her throughout India. At Kalighat, the chief temple in Calcutta, hundreds of helpless bleating kids are slaughtered before her idol. The sight is revolting. The blood of the innocent victim gushes out and just as it falls on the ground the mother with her little child will get a few drops of it and apply it on the forehead of the little one! And the flesh is eaten by the devotees after the blood is given to the she-god. On the days dedicated for the especial worship of Kali, Kalighat could beat hollow the stock yards of the slaughtering at Armour, Cudahy, and other American pork packers. And this is religion, which under the name of Tantrikism flourishes in various parts of India, especially in Bengal and Assam.

The Aghori class of ascetics who live on human flesh, and drink human urine, is noted for their proficiency in occultism. Some of them it is said are able to exhibit psychical phenomena. And Kali is their she-god. And the mothers of Bengal, when their children fall ill, invariably make a vow that if the child recovers from the illness, that she will offer so many goats to Kali. Religion instead of making the human heart more humane, helps to convert the naturally humane heart into that of a brute. Jehovah, Allah, Shiva, Kali, Durga, Kurumasaba, Mahasona, Devolyaka, are the he-gods and the she-gods, phantoms created by mentally diseased magicians, that keep the world in a state of tremor. These brutally terrific sub-human beings, have been created to keep half savage, muddle-headed, blood thirsty tribes under control. Art and æstheticism are foreign to their fiendish nature. Blood and beauty can never be allied together. Under the strict Laws of monotheistic immorality the principles of æsthetic beauty had never found a naturalistic development in the history of religion. But occultism and esoteric sensualism found votaries in the monotheistic religions, and in the sanctorum of their sanctuaries they met in solemn conclave to practise the diabolical rites.

Some of the religions advocated cannibalism. Their gods got themselves killed and their flesh and blood were under orders distributed to be eaten by their devotees. This spiritual cannibalism was possible, because the gods promised to again reappear in the very body after three days. Even among the civilized this savage form of religion is in vogue today.

A religion that does not help to make its votaries more humane, more compassionate, more wise, is of the devil. In Ceylon before the advent of the Religion of Mercy, Devilism flourished. The gods had to be propitiated by offerings of blood of

animals. They were able to do harm and frighten the people, and the only way to appease them was by giving them blood. After the advent of the Compassionate Religion these gods were subdued by the power of the Buddha's overpowering Love, and the present devil exorcism to be seen in Ceylon, is simply a kind of Lord Mayor's show. The gods of Devildom are no more meat eaters, they have become Vegetarians.

If the devotees who worship Allah, Jehovah, Kali, Shiva, and Ahuramazda accept the humane Religion of the Tathagato, what a change the world will see in the development of the principles of mercy. The stock yards of Europe and America will be closed, the distilleries run by the Dewars, Breadalbanes, Johnny Walkers, &c., will not produce the Devils Confounded Lotion—the House of Lords, the House of Commons, the Prince of Wales, Black and White, Whitehorse, the Bulldog, and other whiskies; the homes of millions will be changed from being miniature stockyards into sanctuaries of mercy, and the blood thirsty gods will no more revel in blood and flesh, and the religion of spiritual cannibalism will undergo change. The idle rich of England and America will devote themselves to altruistic work, and the destructive imperialism which now demands the administration of justice on colour lines will be the bestower of righteousness and mercy to oppressed backward races. Will that time ever come?

The Lord of Mercy, the Buddha Sakya Muni when He attained super divine omniscience at the Bodhimanda, Buddha Gya, 2500 years ago, sat facing the East, and for forty five years He preached the Law of Mercy and Love to all, and when He attained Mahaparinibbana at the Sala grove of the Mulliyan princes at Kusinara, He lay down *facing the West*. And those blessed eyes beaming with divine compassion since then have continued to gaze in that direction.

Mercy, Compassion, Selflessness, Altruism, Charity, Love, Holiness, Godliness are the principles that our Lord enunciated in complete fullness. Later religions came like mumps and measles not to fulfill, but to destroy. Sanitation and Science will help to clear the air and the mumps and measles will disappear like mist at the approach of the Spiritual Sunlight of the Tathagato.

Effects of Narcotics, especially Alcohol, on the Functional Organs.

The functional cerebral paralysis produced by narcotics closely resemble in their psychopathological physiognomy the organic paralysis which result from slow atrophy of the cerebral cortex, as in general paralysis—exaltation of sentiment, tremor and slowness of movement up to total paralysis, disorders of orientation in time

of space, profound mental dissociation affecting the subconscious automatic actions.

At the same time the individual loses the exact appreciation of his own personality and of the external world; he regards himself as very capable in body and mind while he is becoming more and more powerless; and everything appears rose-coloured at the time when he is in a most critical state. He believes himself possessed of great muscular strength when paralysis makes him stagger and so on.

At the commencement of narcosis the phenomena are somewhat different from what they become later; a certain amount of excitement predominates, as well as the spirit of enterprise and exaltation of the appetites; while later on paralysis, relaxation and somnolence play the principal part.

Narcosis acts in a similar way on the genetic sense. It begins exciting sexual desire, but diminishes the power. First of all excitation of the appetite with the disappearance of moral and intellectual inhibitory representations, and reinforcement of the spirit of enterprise; afterwards progressive paralysis of sexual power, and finally extinction of the initial appetite itself.

These phenomena are of capital importance in alcoholic narcosis, which plays the principal part in civilized countries.

The gross and clumsy form which flirtation assumes under the action of alcohol is only too well known. The gross and persistent obscenity of drunken persons in railway carriages and other places toward women is an example of alcoholic flirtation.

Another peculiarity of the sexual appetite in alcoholic narcosis is its bestiality. The higher irradiations of love are completely paralysed and sensuality becomes unrestrained, even in men who, when sober, are full of refined sentiments.

The depraved effect of alcohol on the sexual appetite is therefore unlimited. Alcohol does not limit itself to giving free play to a bestial appetite, by paralysing reason and sentiments of sympathy and duty, it also has a strong tendency to pervert the appetite itself. But what is of much greater importance is the fact that acute and chronic alcoholic intoxication deteriorates the germinal protoplasm of the procreators. The recent researches of Bezzola seem to prove that the old belief in the bad quality of children conceived during the drunkenness is not without foundation. In the wine growing districts the maximum conception of idiots at the time of vintage is enormous...

If these facts are confirmed by further research, we may conclude that even acute alcoholism has a blastophthoric action. We may therefore assume that when a germinal cell leaves its gland at the moment when it is impregnated with alcohol, and achieves conjugation, it is unable to return to its normal condition, for want of opportunity to be completely and promptly cleansed

by nutrition and the circulation. This explains how it may transmit to the individual which develops from it all kinds of taints and defects.

After what we have said, we can tabulate the destructive effects of the narcotic poisons and alcohol in particular, in the sexual domain, both from the individual and social points of view, as follows:

(1). Irreflective sexual unions, resulting from exaltation of the sexual appetite and temporary paralysis of the sentiments which inhibit such unions in persons who are not under the influence of alcohol. These include the seduction of girls, orgies with prostitutes in brothels, and the procreation of children with low class women, or under unfavourable conditions.

(2). Increase of venereal disease. I have made statistics which show that about 75 per cent. of venereal disease is contracted by men under the influence of alcohol, chiefly by persons who are slightly intoxicated and rendered enterprising thereby.

(3). All kinds of misfortune and catastrophes, such as illegitimate pregnancies, despair, suicide, etc., resulting from irreflective sexual unions and venereal disease.

(4). The production of the majority of sexual crimes also resulting from the exasperation of eroticism combined with irreflection and general motor impulsiveness. The most important statistics (for example those of Baer, in Germany), prove that from 50 to 75 per cent. of criminal assaults are committed under the influence of alcohol. Indecent exposure etc., is due to alcohol in 75 or 80 per cent.

(5). Exaltation and sometimes development of sexual perversion.

(6). Creation of hereditary alcoholic blastophthoria, either as the result of a single drinking bout, or from habitual drunkenness. The offspring tainted with alcoholic blastophthoria suffer from various bodily and physical anomalies, among which are dwarfism, rickets, a predisposition to tuberculosis and epilepsy, moral idiocy, in general, a disposition to crime and mental diseases, sexual perversions, loss of suckling in women, and many other misfortunes.

(7). The delirium of jealousy is a specific symptom of chronic alcoholism. Its effects are terrible and lead to all kinds of sorts of infamies, assaults and even assassination.

(8). Alcohol is also the almost indispensable vehicle of prostitution and proxenetism, which could not be maintained without it, at any rate in their present disgusting and brutal form.

(9). The coarseness and vulgarity of alcoholic eroticism produce in public places, as well as in private, an importunate and obscene form of flirtation, which is brutally and cynically opposed to all sentiments of propriety and modesty.

Whoever has the welfare of humanity at heart, and takes the trouble to reflect on the ravages caused by alcohol in human society, should have the courage to make a slight effort and renounce all alcoholic drink—say for six months at first, as an experiment—in order to combat the social alcoholic misery by force of example, instead of empty phrases.

He will then discover, like all abstainers, that the usage of alcohol (including wine, cider and beer) however small the quantity consumed, only serves to maintain a habit which is vicious and disastrous to society, by giving the contagious example of so-called moderation, to which a great number of persons cannot restrict themselves. p 272., *The Sexual Question* By August Forel. London. Rebman Limited, 129 Shaftesbury Ave., W. C.

Professor T. W. Rhys Davids.

Latest News from England tells us that the indefatigable worker in the field of Pali literature, one who had done more than any other in the Buddhist world for the dissemination of the Tathagata's Doctrine in the West by his translations into English of the many Pali suttas, was dangerously ill during the end of 1910 and beginning of 1911. We are extremely glad that he is now convalescent and will again shortly attend to his duties as Professor of Philosophy in the Manchester University. For nearly thirty years he had been working laboriously in the field of Pali Buddhism, and to his untiring efforts we have the magnificent monument which he had been able to construct with the help of other Oriental scholars in Europe—the Pali Text Society. East, West, North and South, all over the world, among enlightened people his name is an authority on Buddhism. He is one of the torch bearers of Humanity, whose efforts bring so much more new light to the world. We have in Ceylon over 8000 Bhikkhus. With a very few exceptions, the rest are resting on their oars. It is a very easy life, this life of the Bhikkhu, a life of blamelessness. But it has terrible responsibilities attached to it. The Dhamma of the Tathagato is like a reed of kusa grass, which when held in the wrong side and pulled, cuts the hand. It is also like a boat, helping a man to cross a stream. The Bhikkhus of Ceylon, the few honourable busy ones excepted, are making use of the Dhamma for their gain, not for the world's good. They have now become like the priests of monotheistic religions, mumble Pali suttas, attend festivals and funerals and when invited by a layman go to his house to take the prepared meals. It is a life of lethargic inactivity. They have no interest in anything. The Christian missionary in Ceylon is very active in opening schools and getting

Buddhist children to attend them. The work of the Bhikkhus in the time of Buddhist kings was to teach and preach, but now the British government is opposed to Buddhism, and the Bhikkhus are considered non-entities, they have nothing to do except to live the blameless life of inactivity. The temple schools before the British came were flourishing centers of education, but they are now empty, thanks to British interference! So long the temple schools were centres of activity, there was no hope of making any converts of Buddhist children to accept the myths of Christianity. The British administrators are never happy till they destroy national ideals of other peoples, and they hit on the idea of inducing children who were attending temple schools to go to schools opened by the Department of Public Instruction. The young generation of Buddhists has no attachment to the temple Bhikkhu, there is no interest shown by the Bhikkhu to guard the children against sin, and the young Buddhist is soon brought under the influence of the government arrack shop keeper.

The British Civilian who is sent from the Colonial Office in London is an expert in the art of gathering revenues, but he is absolutely ignorant of the ethics of eugenic science. He is an alien and has no interest in the country or in the national development and Buddhism is to him a kind of superstition, which must be suppressed. It would be a good thing if the Secretary of State for the Colonies, who is practically the ruler of Ceylon, would study the history of Ceylon to acquaint himself with the past history of a noble race, who had achieved great things in the realm of philosophy, art, literature, architecture &c. He would then know that is not the proper thing to destroy national ideals which are so helpful in the continuance of a race. The British civilian is a civilized publican, without any high ideal except to rule and keep the Sinhalese under his domination, and to get as much revenue as he can to fill the government exchequer. He is ignorant of the splendid literature which is now being explored by the scholars of Europe, and he looks down on the Sinhalese with arrogant contempt.

We wish we had for a time Professor Rhys Davids in Ceylon to advise the Government regarding the kind of Education the Buddhist Sinhalese children need. The most unscientific and demoralising education that is now imparted in the schools of Ceylon is utterly unsuited to the Sinhalese Buddhist child. It may be good to the Anglo-Saxon and to the Italian, but it is not suited to Ceylon.

The Passing away of the Foremost Oriental Scholar of the Day.

The Sun of Ceylon has set. Universally respected by the millions of Buddhists in Asia for his immaculate character and superhuman learning the great and illustrious Buddhist Chief High Priest His Holiness Hikkaduwa Sumangala, leaving thousands of scholarly pupils and the whole Buddhist world behind him, left this world in his eighty-sixth year, on the 30th April morning, at the world famed Oriental University, Colombo. Till the day of his passing away the late High Priest Sumangala was in good health, and never for a moment lost the spirit of cheerfulness, which was an innate characteristic in him. European and American Orientalists held him in the highest personal esteem. Throughout the world of oriental scholars there was none to supercede this great gifted, selfsacrificing scholar. For nearly sixty years he was engaged in disseminating knowledge throughout the Buddhist world.

In 1873 the principal Buddhists of Colombo invited him to take the presidential chair of the Oriental College founded by them, and since then he was its devoted head. The Vidyodaya College so named by him was the foremost seat of Oriental learning in the world. Students from all parts of the Buddhist world came there to learn Pali, Sanskrit, Elu, Astrological mathematics, Indian astronomy, &c., and the High Priest was especially kind to them. Buddhists Kings sent valuable gifts for his acceptance, and when the late King of Siam visited Ceylon his Majesty paid reverential homage to the illustrious scholar. The yellow robe from the time Lord Buddha was the sign of spiritual supremacy, and it was the custom in ancient India that crowned heads should bow down to the symbol of wisdom and holiness, and that custom has come down since then. The wearer of the yellow robe according to Buddhism is above men and gods, and the Bhikkhu is a member of the Most Holy Church founded by the Lord Buddha 2500 years ago.

In the late illustrious and saintly scholar-monk were found all the virtues required of a high character. He was born of a high family in South Ceylon, was made a novice when he was seven years old, under the illustrious holy monk Walane, and from his boyhood showed signs of phenomenal learning. He is the inheritor of the virtues of the great monks of the Buddhist church founded in Ceylon by the great Son of the great Emperor Asoka, 2200 years ago. If ever a person lived a virtuous, holy, self sacrificing, useful life it was this most noble personage whose loss to the world of scholars is irreparable. He was the embodiment of phenomenal activity from the time of his ordination when he was

21 years old. His daily ecclesiastical duties begin at 4 a.m., and he is active till midnight. He was the master of the Buddhist Law and Scriptures, the Dhamma and the Vinaya, and the title conferred on him by the Buddhist Holy Church was "Supreme Master of the Holy Three Pitakas". He was an Honorary Member of the Royal Asiatic Society of London, and several of the Continental learned Societies elected him as an honorary member. He was the recipient of gifts from the late King Edward the VII, when he visited Ceylon in 1875 as Prince of Wales. He was the Lord Abbot of the sacred temple known throughout the world as the temple of Adam's Peak. Ever cheerful, full of solicitude, willing to help every one that comes to him by spiritual advice, by his scholarly learning, He was loved by all, revered by king and peasant, admired for his marvellous learning. The sun of Ceylon has set. Death is no respecter of persons. The king and peasant, high and low, rich and poor, the wise and the foolish, the good and the bad, young and old all go the way of Death. Only the good that we do remains, and we talk of the good only when we speak of the personality of an individualised entity. The memory of the late high priest shall never die, for he was the embodiment of all the high virtues which are found in human ideals.

The late illustrious High Priest, the Pradhana Nayaka Sumangala, Tepitaka Vāgissarācariya, President of the Buddhist University, Colombo, was the life President of the Maha-Bodhi Society.

Buddhist Unity.

The strength of the Religion of the Tathagato depends on the unity of the Bhikkhu Sangha. The one strong desire expressed by the Great Teacher was to see that on no account the Bhikkhu should quarrel. The happiness of the many is what the Lord considered as supreme, and their welfare was entrusted to the Bhikkhu Sangha. The promulgation of the Rules of Discipline was found necessary as it helped to keep the Bhikkhus in unity and tend to spread the spirit of brotherliness in the assembly. The Patimokkha Rules became the foundation whereon was constructed the superstructure of the wonderful edifice which is today keeping up the torch of Buddhist learning in Ceylon, Burma, Siam, Arakan and Chittagong. The yellow Robe is the imperial standard of the "King of Righteousness." In the Anguttara Nikkaya, tika nipata; 14th sutta, the Tathagata declares that "He is the supreme King of Righteousness proclaiming the Gospel of Righteousness, not to be set aside by either Gods, Brahmins or the

Evil One." The happiness of the millions depend on the consolidated power of Righteousness embodied in the Holy Sangha. When the Bhikkhus become evil-minded and powerful, the Good Law declines; and when the Bhikkhus become good the Good Law is proclaimed to many. The cause of the decline of Good Law is given by the Great Teacher. When the Bhikkhus neglect the Word of the Buddha and neglect to observe the Rules and do not practise the Samadhi exercises without which there can be no development of the higher wisdom of Pañña and associate more with the poetry of Religion, and neglect the spirit thereof then comes the decline of the Reign of the Law of Righteousness. In the Kasyapa samyutta, and also in the Opamma samyutta of the Samyutta Nikaya, the question is discussed by the Lord regarding the decline of the Dhamma, and therein we find the answer which satisfactorily explains why the Dharma disappears from land wherein the Tathagato was born. The holy middle path of moderate asceticism and self-culture is forgotten, the Bhikkhus become luxurious, mental training is abandoned, disciplinary rules are forgotten, poetic embellishments of the simple word is thought of as more important than the spirit thereof, and the Dharma becomes a thing to outwardly admire and the faith in the Buddha becomes a thing of the past.

The ancient Bhikkhus of the type of Sariputta, Moggallana, Anuruddha, Punna, Maha Kasyapa, Moggaliputta, Asvagosha, Buddhagosa, carried the Word of Buddha far and wide. The activity of the Bhikkhus from the time of the Great Teacher was maintained for nearly 1500 years. Then came the decline. Buddhism is for the active, the sober, and the enlightened, not for the indolent, the luxurious and the selfish. The people who followed the Good Law prospered, and for nearly fifty generations it gave the people of India independence, intellectual freedom and social happiness. Luxury, indolence, extravagant displays were the causes that helped the decline of the vitalising Doctrine. All that the Buddha condemned as enervating and devitalising gradually grew up, again watered by the ceremonialism of the ritual-loving Brahmanical priests. The Word of the Tathagata was not listened to, the observance of the rules of a higher Morality entailed loss of enjoyment of the sense pleasures, and the higher enjoyment of the bliss of renunciation became impossible, inasmuch as the secrets of the Dhyana school were lost, and no living example of holiness could be found in all India. A degenerate race came into existence who cared only for sensual pleasures. The law of eugenics holds good in the plane of righteousness also, and in accordance with the laws of heredity as enunciated by the Lord in the Cakkavatti Sutta in the Digha Nikaya, the race deteriorated. Sensual gods occupied the place of the Lord of Compassion

and Holiness, and Mara, the black one, the lord of the sensual heaven, the enemy of the Buddha, who entices people by his lute, won.

The gospel of Mara is very enticing, for it is the embodiment of hedonism. "Eat, drink and enjoy, youth must not be wasted in asceticism, religion is for the old, not for the young!" In the Dhaniya sutta Mara speaks to Dhaniya and says: "He who has sons has delight in sons; he who has cows has delight in cows; desire is the delight of man; he who has no desire has no delight." Mara is called Namuci in the Padhana sutta, and he is also given the title of Black One, and he is called also Yakkha, and he has a lute in his hand. He came to the Bodhisat when He was mortifying the body before the attainment of Buddhahood, and spoke kindly and advised him to give up exertion, to live the ordinary religious life and feed the sacrificial fire and do good works. "Why exert, come unto me, follow me, why toil and labour, give up exertion, such were the words that the Black One, addressed the Bodhisat!"

The world today is enveloped in lust and discontent; hunger and thirst keep millions in a state of craving; the luxurious live in indolence, and millions on millions live in a state of fear, child of superstition and ignorance. Daily Mara is gaining power, and the destruction of ignorance by the light of education is the only weapon we can use to fight the Black One. The millions upon millions in India are going through intense misery, slaves of superstition, ignorance, metaphysical mysticism, and degenerating sensualism. How are we to fight the army of the Black One -

Just 2500 years ago the Victorious Conqueror blew the trumpet of victory, and we hear the echo today:

"Seeing on all sides an army arrayed, and Mara on his elephant, I am going out to do battle, that he may not drive me away from my place.

"This army of thine, which the world of men and gods cannot conquer, I will crush with wisdom as one crushes an unbaked earthen pot with a stone.

"Having made my thought subject to me and my attention firm, I shall wander about from kingdom to kingdom, training disciples extensively. They will be zealous and energetic, executing my orders."

The Buddhist monks of Ceylon, Burma, Siam, Japan, China &c. are the soldiers of the Tathagata, the King Righteousness, for does not the Blessed One say: "I am a king, O Sela, an incomparable, religious king, with justice I turn the wheel, a wheel that is irresistible."

United action, consolidation, harmony, the compassionate desire to spread the Gospel of Love and Wisdom are the forces that have to be brought into play.

The original Tree of Wisdom which stood for centuries at Buddha Gaya was removed from its place by the architect who restored the ancient Temple. In 1876 the present Tree, a sapling of the Old One, was planted by the late General Cunningham. The luxuriant Tree now at the holy site at Buddha Gya is therefore thirty-five years old. Just 2500 years ago the then holy Bodhi Tree was also 35 years. It is a more than a coincidence. In His 35th year the great Lord, the World Conqueror came to Benares to preach the New Doctrine which He had discovered at the Bodhimanda. In this 2500th year the Successor of the original Tree of Wisdom is 35 years old. The new reign has begun, and during the next 2500 years the people of the West will most assuredly come under the influence of the Holy Law. When our Lord passed away entrusting the Body of the Law to the Bhikkhu Sangha, at the Sala grove at Kusinara, He lay down facing the West. Followers of the Tathagata of Buddhist Asia unite, working harmoniously cooperate with loving hearts for the good of the larger World of life, not only for men but also for the welfare of the dumb brethren who are slaughtered by the millions to satisfy the appetite of a lustful world. Be active, exert, unite, and holding forth the Banner of the Buddha proceed on to conquer the world of Mara!

ANAGARIKA DHARMAPALA.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

107. GANAKA MOGGALANA SUTTAM.

ගනක මොග්ගලලාන සුත්තං.

Savatthi.—The Exalted One was staying at the Eastern Monastery of Migāra's Mother, and the Brahman Moggalāna, the accountant came to the Buddha, and having exchanged greetings with the Blessed One, sat on a side and said, "Honoured Gotamo, in this mansion of Migara's is to be seen a regular order in the architectural features of its construction, even down to the very staircase, and in their Vedas the Brahmins see also a regular order in the ethics, rituals, and the mantras, then in the science of military warfare there is also a gradual development in the education of the man trained to bear arms, and I too, Honoured Gotamo, who am a mathematician, also see a regular order in the science, and teach my pupils first the numerals &c. Is it possible honoured Gotamo to point out in the Dharma and the Vinaya of the honoured Gotamo a regular order? "Possible is it to point out a regular graduation in the Law and the Scriptures" answered the Blessed One. Like the horse trainer who is entrusted with the training of a noble steed, the Tathāgato who is the trainer of men, when he is given charge of a young man exhorts him in this wise :—Come here Bhikkhu, Be perfect in the observance of the rules of Conduct (Sila); observe the rules of the Pātimokkha, and live carefully, observing the rules of etiquette; later on the Tathagato.

again exhorts the Bhikkhu to be careful in being vigilant and in controlling the senses, never allowing the eye to take impressions of objective forms which when allowed to go beyond control springs up the consciousness tending to produce the volitions of covetousness and grief which generate demeritorious results ; and in like manner to be watchful and not to let the ear to receive sounds, the nose to inhale smells, the tongue to taste, the body to come in contact with other bodies, and the mind to take impressions of mental phenomena which may produce demeritorious results. In this wise the Bhikkhu is taught to control the senses. And further the Bhikkhu is taught to be moderate in taking food, enough to maintain life, for the higher purpose of following the continent life of the Brahmachariya, not to take food with the idea of having the body made beautiful, to ward off old pain and to avoid new pain, and to live a blameless life and with contentment. Thus the Bhikkhu eats food moderately. And the Tathagato exhorts the Bhikkhu further to sleep consciously and to follow the yoga of conscious sleep by observing the rules of the cloister in the day by walking and thereby disciplining the mind in the principles of purity, and in the first watch of the night walking in the cloister disciplining the mind, and in the middle watch of the night lying down to sleep on the right side with resolute consciousness, to wake up at the appointed hour in the last watch of the night, and again making use of the cloister to discipline the mind in the principles of purity. The Tathagato further teaches the Bhikkhu to develop the memory by practising the principles of psychological attention in being watchful in the movements of the limbs of the body, in walking, moving, talking, sitting, standing, seeing, in putting on robes, eating, drinking, sleeping, waking up, in being silent &c. The Bhikkhu is further taught to associate with places of solitude, such as forests, roots of trees, rocks, caves, grottoes, cremation grounds, open sky, straw heaps, where he is to sit with the body erect, with consciousness placed under control, and making the effort to cast off all volitions of covetousness, illwill, and with a heart of love towards all, with sleepiness witheld, and a sense of wakefulness generated, with irritability cast off and the heart of calmness generated, and scepticism cast off and the mind placed in activity on the plane of meritorious actions. In this wise having abandoned the five psychical obstacles which contaminate the heart and weaken the wisdom, and having rid himself of the passions and having rid himself of the demerits he practises the first jhāna which is full gladness and joy. Then he practises the second jhāna, and the third and the fourth. The sekha Bhikkhu aspiring to reach the infinite Nibbāna thus lives practising the jhāna, and the asekha Bhikkhu who has reached the Arhanta condition, who has finished his duties and laid his burden down, lives enjoying the present bliss of happiness with perfect consciousness."

The Brahman then said "Do all the Bhikkhus being thus advised and exhorted by the honoured Gotamo positively attain Nibbāna or some do not?" "In this, Brahman, my disciples receiving instructions from me, some attain the infinite Nibbāna and others not." What is the cause? why should the effect be so when there is the Nibbāna, and the path thereto? And the Buddha asked the Brahman if he wishes to reply to the question, "Thou Brahman knowest well the way to Rajagah" "Indeed I do know" answered the Brahman. "Now, Brahman, a man wishing to go to Rajagaha approaches you and says, Lord, I wish to go to

Rajagaha, be pleased to point the way out to me, and then thou dost say, this the way to go to Rajagaha, proceed on and then thou wilt see the village with such name, then proceed on and thou wilt come to where there are full of parks, forests, gardens, ponds, which is Rajagaha. And now having given this advice to the man, he goes in another way; and another man wishing to go to Rajagaha comes to you and asks the way to Rajagaha to whom thou givest the same information, and that man listening to you goes in the right way and reaches Rajagaha. What is the cause, why should it be so when there is the way to Rajagaha, and the city itself, and the person that points out the way, and although thou showed the way to one man yet he did not reach Rajagaha, while the other man reached." "What can I do, excellent Gotamo, it is the fault of the person going. And the Blessed One thereupon said it is the same with my disciples. The Nibbāna is there, and there is the path, and the Teacher, and the disciples are advised to go in the path, if some do not what can I do. The Tathagata is only the realizer of the path. The Brahman addressing the Blessed One said that an individual who has no faith, but for life's sake who enters the homeless life, cunning hypocritical, restless, vacillating, talkative, with senses uncontrolled, of immoderate habits in eating, given to sleep, indifferent to results in holiness, not honouring the precepts, full of impedimenta, given to intolerant habits, unenergetic, feeble minded, inattentive, unsteady, such a one could not live with the Excellent Gotamo. One with the opposite habits can live with excellent Gotamo. The advice is excellent, is supreme. The Brahman became a lay follower of the Blessed One.

108. GOPAKA MOGGALLANA SUTTAM.

ගොපක මොග්ගලාන සුත්තං

Rājagaha. Soon after the Parinibbāna of the Exalted One Anando was staying at the Bamboo Grove. At this time the Rājā Ajātasattu, son of queen Vedehi, was having the city of Rājagahā repaired, suspecting the motives of the rājā Pajjota. And the good Ananda in the morning came to Rājagaha to receive food with the bowl in his arms, and the good Ananda thought it was too early to go to Rajagaha, and better to go to the workshop of the Brahman Gopaka Moggallana. He went there, and the Brahman received with respectful cordiality the good Anando, and having offered a seat, he himself sat down on a lower seat, and then questioned the good Anando whether there was one Bhikkhu who can be said to know completely all that has to be known in the Dhammo, equal to the holy all knowing Buddha. No, Brahman, there is not one Bhikkhu who is completely gifted with the knowledge of all things equal to the holy all knowing Buddha, for the Exalted one discovered the path that was unknown and made known to others that path that was not known before. The Sāvakas (disciples) are followers of the path.

At this time the Brahman Vassākāro prime minister of Magada, was superintending the repairs, and he came to the work shop of the Brahmana Gopaka Moggallāna, to the place where the good Anando was sitting, and having exchanged greeting with the good Anando, asked him what was the subject wherewith he was engaged in conversation, and the good Anando said the Brahman Gopaka Moggallāno had asked whether there was one Bhikkhu who was completely equal to the holy,

all-enlightened Buddha, and that he replied thereto in the negative. This was the conversation I had when you came. Is there, excellent Anando, one Bhikkhu who had been elected by the refuge? No Brāhman, there is not one who has been so appointed by the Buddha to be the refuge in His name. Is there, excellent Anando, one Bhikkhu out of the many elder therā Bhikkhus, who had been so elected by the assembly of the Bhikkhu Sangha as the object of refuge in place of the Blessed One? No one had thus been elected by the assembly of the Bhikkhu Sangha, said Anando. If you are thus without any refuge, excellent Ananda, how can you live in concord? No Brāhman, we are not without any refuge, we have the refuge of the Dhamma, Dhamma is our Refuge, answered Anando. The Brahman confessed his ignorance to comprehend the saying of Ananda, and said what does the excellent Anando mean by this saying? And Anando answered and said that the Buddha, having seen by His omniscient wisdom has appointed the Bhikkhus to conform the Rules of the Pātimokkha which have to be recited on the uposatha days in a meeting, and the neglect of this observance is equal to the non-observance of the Dhamma. Is there, excellent Anando, any one Bhikkhu to whom you would show attention, pay respect, worship, and paying worship in this wise live? There is O Brahman, And yet excellent Anando, thou sayest that there is not one Bhikkhu in whom thou can take refuge in the name of the Blessed One. This saying excellent Anando, is difficult to understand. There is O Brahman, the ten laws of causing happiness, enunciated by the all knowing Buddha, and any one in whom these ten laws are to found, such a one is worthy of honour, homage and respect, and these ten laws of giving happiness are: purity of conduct in accordance with the rules of Pātimokkha, observing the rules of etiquette and mindfulness, and abstaining from all evil, given to study of the sutras and retaining in mind what has been heard, the sweet gospel of holiness of life, contented with the four requisites of robes, food obtained by begging, seats and medicament, given to the contemplation of the four jhānas realizing the happiness in this life of experiencing the higher psychical attainments of iddhi-vidhā, which gives the power of projecting the mind to distant places and to celestial regions, and also realizing the state whereby one can detect the most instant sound by means of the divine ear, and also to read the thoughts of other people as they are generated, according to the temperament stimulated by either lust or otherwise, by anger or love, by foolishness or wisdom &c., and also to look to the past births of an individual going to back to thousands of births, to thousands of kalpas, and to know about his birth, name, and caste, and about the happiness or misery enjoyed in each birth, that he died there and was born here, according to the karma of each person that he was born either in heaven or in a state of suffering, and to realize the absolute condition where all desires have ceased. These ten principles of happiness the Blessed One has enunciated, and these ten principles in whomsoever found, he is worthy of respect and homage. And the Brahman addressing the commander of the army, Upananda, said what thinkest thou, and he answered if such noble ones are not respected and worshipped who is there then to receive worship. And the Brahman, Vassakāro asked Anando where he was staying now, and the excellent Anando answered and said that he is staying at the

Bambō grove, and the Brahman asked Anando whether the place is suited for silent meditation and the answer was given in the affirmative. And the Brahman there upon related the occurrence that at one time when the excellent Gotamo was staying at the Great Forest near in the Kutāgāra Hall, that he approached the Excellent Gotamo, and there he heard the Excellent Gotama speaking in praise of the practices of Jhāna, and it appeared that He was praising jhāna in general. Not so Brahman, the Blessed One does not praise all jhāna in general. Such jhānas that stimulate the sensual passions, that stimulate the sense of anger, and help to produce lethargy, or irritability or scepticism, and does not tend to attenuate them,, such jhānas the Blessed One does not praise. Such jhānas that tend to destroy these five impediments the Blessed One praises. And the Brahman pleased with the excellent Ananda took leave and went away.

(To be Continued.)

2500th Anniversary of Buddha's "Enlightenment" in America.

We copy the following which appeared in the Harvard University Gazette of May 5, 1911.

ANNIVERSARY OF BUDDHA'S ENLIGHTENMENT.

"According to the Chronology of Ceylon, the Enlightenment of Gotama the Enlightened (or Buddha) took place at the full-moon of the month of Visakha just two thousand five hundred years ago next week. Without discussing the precise accuracy of the Singhalese date, it is proposed to commemorate the 2500th anniversary of the beginning of the Buddhist Era by a brief address upon the story of Buddha, especially upon the significance of his example and teaching for modern thought and life in the Occident. The address will be given by Professor Lanman on Friday, May 12th, at 4:30 p.m., in the New Lecture Hall, and will be open to the Public." According to this notice published in the Harvard University Gazette, a well-attended meeting was held at the appointed time and place. Professor Lanman opened the meeting by showing the map of the four sacred places of Buddhism by means of the magic lantern. Then he showed the picture of the famous Maha-Bodhi Temple and several images of Buddha. After that, the learned professor delivered a well written address in the course of which he quoted many original passages from Pali literature and cited their translations. Towards the close, the professor said that a gentleman went to him a day before the lecture and asked him whether Buddha or Christ was the greater. The lecturer regretted that such useless queries should be brought forward and said that the solution of the problem lay not in

disputing on these matters, but in joining hands for the common good of humanity. And this, he said, was the answer that Buddha would have given.

The lecture was very well appreciated by everyone present.

On the same evening, a small gathering was held in the palatial premises of Mrs. Gardener, a famous wealthy lady of Boston. The Hundee students of Cambridge with Mr. Kosambi and Mr. Okakura Kakuzo, the famous Japanese author, gathered there to show their reverence for Buddha. A select party of American ladies and gentlemen also attended the ceremony. All the Indian gentlemen were dressed in their Dhoti, urani and shirt. Mr. Okakura was in his usual Japanese dress.

The ceremony began at eight with showing reverence to the golden image of Buddha and burning incense. After all the orientals had gone through the ceremony, some of the American ladies and gentlemen followed suit.

Mr. Kosambi then recited, in original Pali, the Ratana Sutta, Metta Sutta and Mangala Sutta. Mr. Okakura recited a hymn in Chinese, composed by him especially for the occasion.

After the recitations, Mr. Okakura was elected President and started the regular meeting with a touching speech. Mr. J. H. Set of Bengal read a short paper on "Buddha's place in Indian Civilization." Mr. Satya Deva of the Punjab was next called upon and delivered a short speech on "Buddha, Dhamma and Sangha." Mr. N. N. Sen Gupta of Bengal read and translated a few passages from Bodhicharyavatara, a Sanskrit book by Cantidevacharya. The meeting was brought to a close with the President's reading of his translation of the Chinese hymn.

We are extremely glad that the 2500th anniversary of the Foundation of the Kingdom of Truth and Righteousness was celebrated with very great enthusiasm all over Ceylon and also in Rangoon, on the full-moonday of May 12th and 13th. It was celebrated also in Calcutta, Bombay, Lucknow, Madras, London, Leipzig, and in Cambridge. The first notice appeared in the Maha-Bodhi Journal announcing the importance of the 2500th anniversary, in October 1904. Since then the Maha-Bodhi Journal had continued the advertisement and now that the celebration had been well observed we tender our thanks to all who took part in the unique festival.

News and Notes.

On the 16th March the Hon'ble Mr. Gokhale in a most lucid speech introduced the Education Bill to provide elementary education to the children of India. In commenting thereon

The Indian Education Bill. The education of the masses is an imperative need in India today. The dense ignorance of the poorer classes lies at the base of most of the problems that perplex statesmen and economists alike. If the new Bill were drafted upon vague or impulsive or impractical lines it might prove a danger to the State. But it is so moderate, sane and reasonable that it deserved nothing at all of the halting praise and unnecessary criticisms with which it has unfortunately been met in quarters happily limited in number.

The departure of a Burmese Monk. Revd. A. B. Razeinda, the Burmese Monk intends to leave for Burma on the 13th instant, after five year's stay in the Island, during which time he has been learning the Buddhist Scriptures, English and Singhalese.

His object in taking up English is that he has a desire to open a free English School for boys in Burma after his arrival.

He considers that the Buddhist Community in Burma are forced to send their children to Christian Public Schools, as no Burmese Buddhist priest has thought it expedient to open one there.

On every occasion, where Lord Buddha's Tooth relic was exhibited at Kandy for the distinguished or public to view, this Revd. gentleman residing in Colombo, never failed to seize the opportunity of witnessing the exhibition of this sublime relic.

He has also travelled all over the other parts of the Island, such as Seruvāwile, Anuradhapura, Wigitapura, Sigiriya, Dambule, Mukirigale, Aluttawihara.

A Burmese correspondent writes to the Rangoon Gazette:— It is a matter for congratulation that U Shwe Hlay, a timber merchant at Kadoe, in Maulmain, and a great

The Buddhist Tipitakata in Burmese. traveller in Western countries, has entered upon one of the most laudable projects ever conceived by a Burman for promoting and preserving the Buddhist religion in Burma. Many of his countrymen and co-religionist have sought to foster it by erecting colossal images of Buddha, religious shrines and edifices. He has thought that the best way of achieving this object is not so much by creating such outward frail symbols of Buddhism as by enshrining the words of Buddha in the hearts of his followers, since Buddha also "preferred" in the words of Milton, "before all temples the upright heart and pure." Buddha certainly countenances such external manifestations of religious spirit, but he pointed out also a higher and nobler

way. This Way is embodied in the collection of his teachings known as the Tripitaka. Now this body of Scriptures has been preserved in Pali, one of the Indian languages, which the great mass of the people of Burma do not understand, except the priests and a few learned laymen.

It is with a view of freeing his countrymen from such a torpid state of unintelligence that U Shwe Hlay has now undertaken single handed the self-imposed task of putting the Pali text in Burmese at his own expense. He has engaged for the translation work a staff of learned and competent layas, who are well versed in both languages and has already set them to work with a well equipped establishment. The books will be printed as soon as each is translated and when the whole is completed, they will be a national pride, and a standing monument of his noble mindedness.—*Bangkok Times*.

It is with the greatest regret that we have to announce the death of Mr. Moung Ohn Ghine, C. I. E. which took place quite suddenly in England on the 10th June. He went there with his daughter and daughter-in-law to witness the Coronation. Two of his sons are at Dulwich College. We extend our sympathies to Mrs. Moung Ghine, and her children.—*Annicca vatassankhàra*.

The article which appeared in the February No. of the Maha-Bodhi Journal under the designation of "Buddhism in Europe" was a translation of an article which appeared in the German Magazine. "Das Freie Wort."

The Editor of this Journal is not responsible for the opinions expressed therein and regrets having inserted the translation without acknowledging the source thereof.

Maha-Bodhi Society, Colombo.

STATEMENT OF RECEIPTS AND PAYMENTS FOR APRIL, 1911.

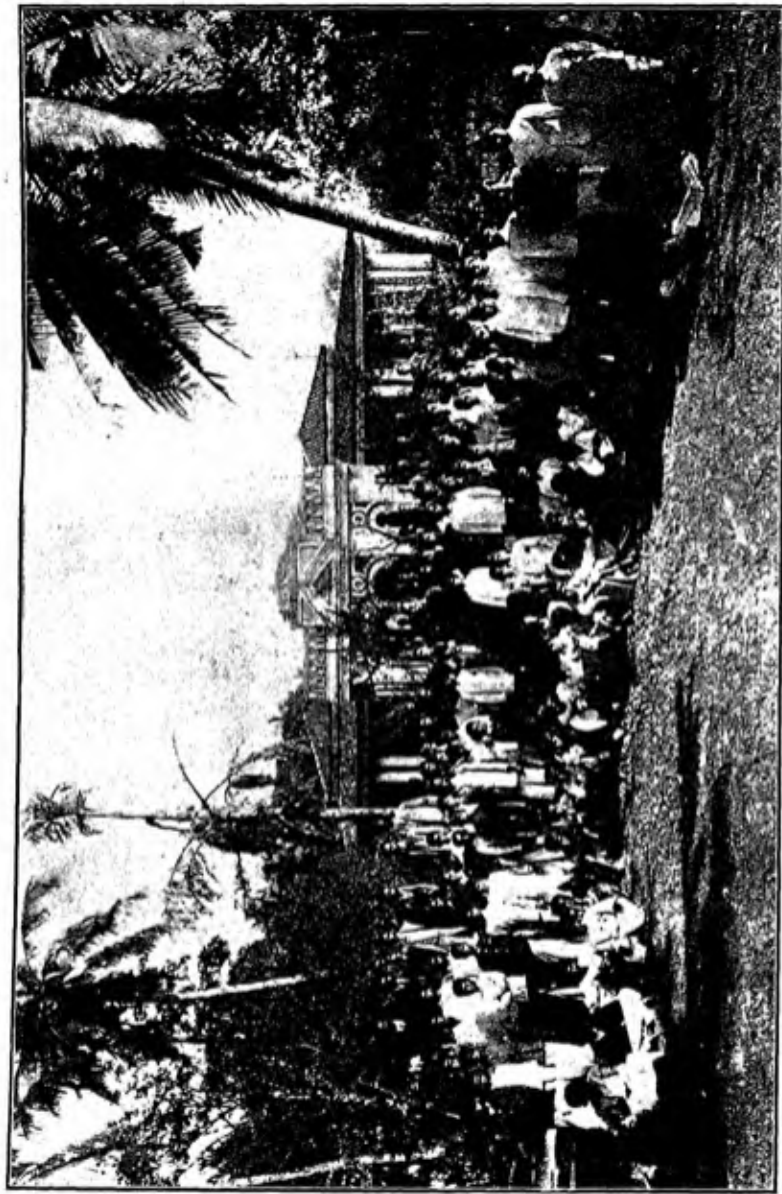
[illegible]

Colombo, 1st May, 1911.

E. S. JAYASINHA, Accountant.

HARRY DIAS, Treasurer, M.B.S.





THE MALIA-RODHI SOCIETY'S COLLEGE, COLOMBO, CEYLON.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XIX.

JULY,

2455 B. E.
1911 A. C.

No. 7.

A Message from the West.

A YEAR OF JUBILEE.

(Translated from the French by
Francis J. Payne.)

The Buddhist world has just celebrated the twenty fifth centenary of that night when, as tradition tell us, Siddhartha Gautama became a Buddha, and of the first proclamation of the Dharma which took place a few days later. It matters little if the date chosen for this solemnity is conventional and does not correspond exactly with an historical reality. A fact has just been recalled to our unstable and forgetful minds, an event which is immense by its far-reaching effect and is unique amongst those the memory of which humanity cherishes. This fact calls for our meditation.

How have the Eastern disciples of the Buddha celebrated the great memory of their Master? The recollection of days spent in Asia bring before my eyes twinkling temples, statues surrounded with lamps and candles, buried beneath heaps of flowers, rising from among the sweet smelling fumes of incense. Were these the manifestations which the Sage who denounced the uselessness and of religious rites and was, during his life, the convinced opponent of all sacerdotalism and every material form of worship, would have wished? The question is a legitimate one. But he whose lips utter words of criticism or blame, proves only that he has not

yet understood the first word of the teaching of the Tathagata and it is with all the fraternal and ardent sympathy that my heart can contain that speak to you, my unknown brothers and sisters who, like myself bowed yesterday before the Blessed Master.

To-day, however, when the eternal river rolling in the infinitude the wave of impermanent things has borne away the burnt out candles, the faded blossoms and the subtle odours, can we not gather together and go back, in thought, to the foot of the Bo-tree and to Isipatana for a new commemoration silent and deep.

The memorable night passed under the Bo-tree, the sermon preached in the Deer Park are not isolated facts. There is not a single event which has not its far-off cause. Here, especially, we see that these two episodes in the life of the Buddha take their rise in the very first of the thoughts which bore in upon him, when as a meditative youth, reflective beyond his years, he began to consider the world around him. The conquest of Bodhi the sermon at the Mrigadāwa represent the realisation of a resolution of the Bhagavat, of that resolve which the genial poet who wrote the *Lalita Vistara* has so marvellously expressed :

"After having seen the affliction which overwhelms them I said: May I, one day deliver beings bound by the tight and strong bonds of desire.

"To the world which lies in the deep pit of blindness, which is blinded by the mists of perplexity and ignorance, may I bring the lamp of knowledge, the great light of the Law.

"To the world dominated by egoism, disturbed by false views of mind and conscience, which clings to that to which it should not cling, may I show the Noble Way.

"To the world the activity of which clinging to false objects is naught but sterile agitation, which runs and transmigrates without cessation, may I bring the light of Understanding which produces peace and wisdom.

"To the world covered by the mists of ignorance and perplexity I will give the beautiful beam of the best knowledge. I will deliver it from old age, from death and from all pain. (*Lalita Vistara* XV.)

That is indeed a resolution which comes from afar, even beyond the historical personality of Siddhartha Gautama, and when the *Lalita Vistara* represents it as having been uttered by him in many previous existences, it merely translates in a poetic and symbolic manner a profound truth. Such a resolution, such a desire of ardent and energetic compassion has been "reborn" in incalculable ages.

Why should we hesitate to accept it for ourselves? Why should we fear to open our hearts to the holy boldness which filled that of the Tathagata on his departure from his father's house, to that which inspired him when abandoning both his masters and all the usual forms of piety in his time, he sat, alone, at the foot of a tree of the forest with his tenacious will to find the way out of the circle of suffering, the eternal prison of living things?

To repeat, to-day, such a vow, to repeat it in the feeling of complete renunciation of all that does not aid its accomplishment, would this not be indeed a worthy celebration of this year of jubilee?

We hear at Isipatana a word which places us in a situation different from that in which our Master was when he began his patient investigations:

* "Give ear, O brethren, the *Amata* has been gained.

The philosophers, perhaps, whom Siddhartha Gautama had sought out, spoke to him in similar terms but the test of their methods which he had made had disappointed him. It is not the same for us, for those among us, shall I say, who are not simply Buddhists by birth as others are Christians or Mussulmans, because they have come into the world in Paris or Constantinople, but who at the age at which reflection is already practised, have turned to the Buddha. We have experienced the truth of the promise which is found in the sermon in the Deer Park:

"If you walk in the way which I show you, you shall attain within a little time the highest goal of holiness. In this life you shall possess truth, you shall understand it, seeing it, yourselves, face to face." (Mahavagga. I. 6. 12).

Who are those who, having sincerely begun to walk the Path, have any doubts concerning this statement? Are we not astonished on the contrary, that we find this road so short which is thought to be so desperately long, that we arrive so rapidly in our meditations before the shining gate which open out upon Nirvana?

Doubtless most of us stop at that mysterious threshold, foreseeing whither it leads but chained to this world of illusion by bonds the vanity of which we understand, by desires for objects the nothingness of which we have penetrated deceptive shadows and the existence of which we strive to prolong, which we dread to see fade away in the Eternal Light.

But in spite of this reserve we do know. We know, above all, by experience from how many painful errors and torturing prejudices we have found deliverance through the Dharma and we

* The *Amata*—The deathless; Deliverance from Impermanence; Nirvana.

know the progress towards which it yet can give us. And henceforth if our faith in the value of the method put forth in the sermon in the Deer Park is complete and if we carry within ourselves a reflection of this will to active compassion which flowed from the heart of the Bhagavat, our programme is clear: To celebrate the great memories of Buddhist tradition we must turn to the world and repeat to it the teaching once proclaimed at Isipatana.

Does this mean that we should revive antique formulae or archaic practices, because we are going to seek so far in the past the source of our inspirations? Certainly not. That would be a betrayal of the meaning of the Dharma to take up idly a position in the forms with which previous generations have clothed it and to make fetishes of them.

Buddhism is not a doctrine based upon a supernatural and immutable revelation or upon definite dogmas. To be a disciple of the Buddha, with the desire of becoming more and more fitted to work effective for the happiness of living things, is to follow the Eight-fold Path. It is to follow it in a real and living fashion and not to be content with reproducing mechanically acts which formerly might have been inspired by the spirit of the Dharma, but which no longer correspond with what that same spirit commands us amid our modern surroundings.

The right views which we should possess in our era, the right words we should speak, the right activity to which we should devote ourselves, the right effort we should make are not materially the same as those imposed upon our forefathers. It is the glory of Buddhist teaching that it has understood the great law of evolution, the necessary impermanence of all moral and social codes and, whilst other religions imprison their followers within rigid barriers of dogmas and observances which at an early date became out of harmony with their knowledge and their needs, it has placed before humanity the eternal and immutable ideal of perfection to be realised by the most varied means, in whatever environment its epoch places it.

Our task should therefore be, when we have heard and meditated upon the discourse of the Deer Park, to apply ourselves to find the best means of translating it into modern expressions, to find out what attitude, what deeds it should inspire us to adapt in our century and in our respective lands; in a word, in what manner twenty-five centuries later, speaking another tongue, leading in the bosom of a different civilisation a quite different life, nourished with different scientific facts, we can take up again the Buddha's work, continue it and continue the Bhagavat himself by re-incarnating in ourselves the spirit which inspired him, the ancient vow which sanctifies all the Buddhas:

"To the world plunged in the darkness of perplexity and ignorance, I will bring the lamp of knowledge. The great light of the Law which brings peace and wisdom. I will deliver it from death and from all pain."

This year, with the great memories which have been awakened in it in a more special manner, should be for the Buddhist East a year of fervent revival. It must shake off its torpor, open its eyes, understand the worth of the inestimable treasure which it possesses, and which it contemns or the use of which it misunderstands, travestying it, lowering it to the place of a vulgar religion no different from the others.

Resolved to learn again in its purity the teaching of the Blessed Master, our brothers in the East must stand before him at Isipatana with a mind free and empty of preconceived ideas and superstitions.

The whole Dharma is embraced in that first sermon: The Four Truths, the Noble Path, the Three Qualities. What more the Scriptures may contain is but commentary more or less clear on these great themes of Buddhism and their most interesting pages are those in which the great conception delivered to the five first hearers of the Tathāgata is most faithfully reflected.

Oh! if we had felt, in all its fulness, the mighty breath of serene independence of mind and tranquil audacity which is infused throughout this means of deliverance which rests entirely upon human effort, the call to human reason, we would not have had to wait long before finding the modern interpretation of the Dharma. Indeed this teaching twenty-five centuries old seems to answer the needs of our time more completely than any other. Therein we hear the echo of our moral and social questions, of our impassioned desire for justice, of the altruist tendencies, of that uprising which increases day by day, among the flower of our contemporaries, toward a life that shall be somewhat else than an unbridled struggle of egoism at grips one with the other. Therein we find the philosophic development of modern science; by it the discoveries made in our laboratories take life and what might remain but sterile learning enters the realm of practical activity, becomes capable of transforming the life of the nations by transforming the views of men and, with those views, the motives which urge men to action.

What Reformation of sixteenth century was in Europe, the transformations which that Reformation brought about and the new vitality which it gave to those lands which embraced Protestantism no one forgets. Nevertheless, the appeal which it made to reason, reflection, free inquiry and intelligence was feeble and restricted. It leaders but authorised the interpretation of a *book*, the Bible, and even though they shook off the yoke of the Church of Rome, they dared not invite humanity to dash forward in

freedom upon every road in search of Truth. They kept humanity bent and passive waiting for a salvation which is a gift, and would have considered it blasphemous to exhort man to become his own Saviour. What a Reform then would be a Buddhist Reformation which resuming the teaching of the Tathagata in its pristine purity and proclaiming to the four quarters of the world the Good Law of Righteousness, of Energy, of unceasing Investigation, of boundless compassion and of the sovereignty of knowledge?

Think of it. The hour has come. Many are those in whose ears resounds and on whom press in divers tongues and in divers forms the Buddha's resolve:

"To the world plunged in the darkness of ignorance may I bring the great Light which produces peace and wisdom.....Deliverance from pain."

Let them repeat it as a solemn consecration pronounced over themselves, and let them raise high the standard of the Dharma and its noble devices.

Deliverance by Enlightenment.

Holiness by Wisdom.

Let us render to the example of the Buddha more than vain praise, more than pagan offerings, let us give Him the only proof of admiration worthy of Him: imitate Him "for the good, for the gain, for the welfare of gods and men."

ALEXANDRA DAVID.

Rules of the Higher Life.

Many are the differentiating religions and beliefs that are preached by man in this world, each one enunciating views which are in conflict with the other, and all proclaiming the gospel of a permanent personal individuality. Their unscientific, animistic conception of an Ego is the result of certain sensations which the unreflecting consciousness experienced by coming in contact with cosmic objective representations. To realize the eternalness of a permanent *at-man*, the *I-am*, which occupies the body, rituals, ceremonies, prayers, gods, theological myths have been invented by a crafty priesthood who loved power and pelf. Compassion was not in their vocabulary. Their gods were of their own nature, cruel, vindictive, without mercy and selfish, and created by them to deceive the ignorant who had no idea of the exalted doctrine of the immutable law of cause and effect, nor of the idea of rebirth with a past and a future. The conquest of passions, internally and externally, was a subject beyond their cognitions.

The people who came under the influence of their teachings became equally selfish, cruel, vindictive, arrogant, malicious and sensual.

The Buddha appeared in India at a time when the people were in need of a saviour to show the way to peace and freedom. He sat aside the metaphysics of animistic religion, and taught the way of Psychical Enlightenment to obtain peace and freedom from the ten *fetters* of ritualism, selfishness, irrational scepticism, &c. He pointed out the Path of self-analysis and pointed out the way to get the peace of mind by psychological introspection.

The following are some of the rules which the disciple of Buddha has to pledge himself to observe:—1. to live by showing mercy to all, 2. to abstain from killing, 3. to abstain from stealing and destroying other's property, 4. to lead the saintly life of ethical purity, and to abstain from sexual immorality; 5. to abstain from falsehood, slander, malicious talk, harsh and indecent speech, useless and unprofitable talk; 6 abstain from covetousness and illwill; 7. to follow the law of cause and effect and the four Noble Truths, that all sufferings are to due to ignorance and Ego-hood; 8. to cherish high aspirations of love, mercy and renunciation 9. to follow only such professions that will not bring destruction on any living being, and to abstain from selling poisons, liquor, human beings, animals and instruments of torture; 10. to follow the path of right-mindfulness by practising the law of analysis, which includes the body, the sensations, the volitions and the higher psychical phenomena; 11. to follow the laws of psychical development belonging to the *jhānas*; 12. to follow the path of emancipation; 13. to follow the active, non-lethargic life; to investigate the scriptures and to beget faith in the Buddha, the Dharma and the holy Sangha; 14. to be free from hatred, anger and jealousy; 15. to be free from being a miser; 16. to be free from hypocrisy, deception and cunning; 17. to be flexible to advice; 18. to be free from pride and conceit 19. to be courteous in language; 20. to be faithful to friends; 21. to be free from procrastination; 22. to be modest and abstain from sinfulness; 23. to listen to the Good Law as embodied in the Dharma, to acquire wisdom and practise faith; 24. to abstain from being dogmatic and bigoted; 25. to be ready to discard false views.

A Swadeshi Education Movement in Ceylon.

The June number of the *Dawn Society's Magazine* contains a paper on the Swadeshi Education Movement in Ceylon which was from the beginning directed against two great forces which had been playing havoc with the national life and character of the

Sinhalese. These are: (1). The introduction of an antiquated and thoroughly Europeanising system of English education, in comparison with which the system in vogue in British India must be regarded as almost harmless; and (2) the education of the Sinhalese students exclusively in Christian missionary schools and colleges.

The writer says that in its early stage the Buddhist Education Movement had to contend against the effects of demoralisation caused by an Europeanising system of education and missionary educational propagandism. We are told that the progress of events within recent years shows that the tide has not only been stemmed but that it has actually been turned. Speaking in favour of indigenous efforts to introduce a truly national system of education Sir Hugh Clifford, the acting Governor of Ceylon, said:—

"They should be taught to understand their own history not merely the names and the dates and incidents, but the philosophy of all the events, of all the happenings of all those many hundreds of years of their history during which their race has been in process of formation; that they should learn to glory in the high achievement of their race, that they should learn to be proud of its traditions, proud of its history and its vernacular as becomes those who are born in the country and that they should know, above all, the people of the country—not the educated people who have received an education such as their own, because that acquaintance is easy to make—but to learn to know the people and to understand thoroughly the natives of the country, so that they may be able to speak for those natives—the uneducated natives—with the voice of authority, which must be recognised as of immense value. It seems to me that this is a very important point in the real broad education of the rising generation in our Colony to-day, and very humbly I would commend it to parents as something worth thinking about. Colleges such as this will, I am convinced, do all they can to fulfil their objects and to give to the children of all classes in the Colony the best education according to the best Occidental ideas that we are capable of affording. But nobody can give to any son of a native of this Colony an education in his own country, in his own history, in his own traditions, in his own language, and, above all, that in the understanding of his own people except the parents who bore him. They must take care that he shall not forget, in the flood of their learning, this most important learning of all, a thorough knowledge of his own country, its people, its history and its language. I say again with St. Paul that if a man of this Colony speak with the voice of men and angels and hath not love for his Colony, he has become as a sounding brass and a tinkling cymbal and he fails to play his part in the great development of the race which it is the duty of every individual atom to

forward. And, therefore, I ask you to give that message to the parents and boys and their friends, if you agree with me and if you think that message is worth giving."

As a result of the growth of public opinion in favour of a national system of education we understand that most of the prominent schools and colleges in Ceylon have introduced Sinhalese and Tamil at least in the lower forms of their curriculum. What is more reassuring is that the most important step for the furtherance of true educational reform has been the formation of the Ceylon University Association—a representative body composed of men of light and leading in Ceylon, whose express object it would be to seek to establish a University of Ceylon whose whole energies would be wholly and unreservedly devoted to the promotion of education according to the real needs and interests of the Sinhalese people. Thus, it would appear that the prospects of education both for the classes and the masses on lines suited to the development of a healthy national life in Ceylon are looking up, and that aided by the authorities it would be possible at not a very distant date for the Sinhalese people to organise a system of education for themselves through the agency of a local University such as would make for national progress and not retrogression.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

109. MAHA PUNNAMA SUTTAM.

මහා පුඤ්ඤා සුත්තං.

Sāvatthi.—The Blessed One was staying at the Eastern Park in the Migāra mansions. At that time, being the fifteenth day of the month, it was full-moon, and the Blessed One surrounded by the congregation of Bhikkhus was sitting under the canopy of the sky. One of the Bhikkhus in the assembly got up from his seat, uncovered the right shoulder, and with folded hands, said to the Blessed One, that he wished to ask a question with the permission of the Blessed One, and the Blessed One said that he can do so sitting in his seat, and the Bhikkhu thereupon said, Lord, the khandhas that are reborn are five: rupa upādāna khandha, vedanā, saññā, sankhārā and viññānupādānakkhandha. So it is Bhikkhu said the Blessed One. Again the Bhikkhu asked the Blessed One "these five upadānakkhandhas on what do they depend? On craving desire, said the Blessed One. On the four (maha bhutas) the great elements, depend the material form, called the body; on touch depend the arising of feelings, perceptions, and volitions, and on these depend the arising of consciousness. Lord, how does the belief in the *ego* arise? The muddle-headed ignorant man not having seen the wise ones, not having seen the good ones, thinks that the changing body is the *ego*, regards the *ego* as having bodily form, &c., and in like manner regards feelings, preceptions,

and volitions. In this wise is the belief of separate entity born, said the Blessed One. The wise man who associates with the wise ones who listens to the good Doctrine does not look upon the *ego* as having bodily form, &c., and in this wise he does not hold to the erroneous belief of the existence of a permanent *ego*. The Bhikkhu asked the Blessed One by what means does the desire for bodily form arise, by what means is analysis produced, and how is renunciation produced? The Buddha answered that the desire is produced for material form by associating it with pleasant sensations; the analytical consciousness comes into being when the clinging desire for form is abandoned, the feeling of renunciation is produced. So it is with feelings, so it is with perceptions, with volitions, and consciousness. In what manner can the feeling of this is mine; and "this I am" be not allowed to be regenerated? He who sees according to the laws of cause and effect correctly; that there is no *ego*, no *I-am-ness*, in whatsoever form associated with time, either in the past, present or future, or with self or other material or subtle, low or high, far or near, and sees no *ego* nor "*I-am-ness*" as regards feelings, perceptions, volitions; or consciousness; the thought of egoism and individuality does not arise.

Then the thought arose in the mind of a certain Bhikkhu who was sitting in the congregation, thus: Then if they say that there is no *ego* in rupa, feelings, perceptions, volitions, and consciousness then there is no individuality in the deed done. Then the Blessed One having read the thought of the Bhikkhu addressed the Bhikkhus and said "there are certain unthinking, muddleheaded people, unlearned in the science of dependant causality, dominated by the covetous desire, produced by the enjoyment of sense pleasures, who will not see the exhortation of the Teachers and think erroneously. What think ye Bhikkhus, this compound of a body is it ever the same, or changing? It is changing Lord. That which is always changing does that cause sorrow or happiness? Sorrow, Lord. That which is always changing, producing sorrow (dukkha) and subject to the law of phenomenal change (*viparināma dhamma*) is it possible to see through joyously and say this is "I", *that I am, this is the unchanging atman*? It could not be Lord. Likewise with the changing feelings, changing perceptions, changing volitions, and changing cognitions, can any of these *upādānakkhandhas* be associated with the idea of an *ego* separate from the five *khandhas*? No Lord. Let therefore all ideas of *this is mine* and *this is I* be dissociated from all forms, feelings, perceptions, volitions, and consciousness as regards self and others, &c. In this wise attachment is removed from the five *khandhas* of form, feelings, perceptions, volitions and cognitions, and freedom won and the wisdom of having gained freedom is achieved. At the conclusion of the discourse sixty Bhikkhus won absolute emancipation from all conditioned desires.

110. CULA PUNNAMA SUTTAM.

၁၉ ဗုဒ္ဓ၏အတ္ထုပ္ပတ္တိ။

Savatthi.—The Exalted One was staying at the Eastern Park in the Migāra mansions. It was the full-moon night and the Blessed One was seated with a company of Bhikkhus under the canopy of the sky.

The company of Bhikkhus were observing the noble silence and the Blessed One addressing the Bhikkhus asked them whether the vicious, ethically blind, individual has the capacity to understand if he sees another equally vicious, ethically blind, individual, and they replied in the negative. It is so, said the Blessed One. It is not in the nature of things that the vicious, ethically blind individual will understand the one who is equally vicious.

Again the Buddha asked them whether the ethically blind individual will understand the ethically good, well conducted individual, and the Bhikkhus replied in the negative. It is so, said the Blessed One. It is not in the nature of things that the vicious, ethically blind individual will understand the good, well conducted individual.

The vicious individual (asappuriso) has his being in evil and he has faith in those who are morally vicious, he thinks evil thoughts, his words are full of evil, and his actions are evil, his views are evil, and his charities are contaminated with evil motives. The vicious person has no faith, has no shame to commit evil, fearlessly he does evil, his knowledge is little, is given to idle habits, is muddle-headed, and is unlearned in wisdom. These are the qualifications of the vicious individual. The acquaintances of the vicious individual have all the above evil qualities and their sympathy is mutual.

In what manner does the vicious individual think evil? He thinks for his own disadvantage how to commit the ten evils, and he thinks of making others to commit the ten evils.

In what manner does the vicious individual take counsel in evil? He consults his own thoughts to do evil and consults others how to do evil.

In what manner does the vicious individual use evil words? He uses such words as are against truth, he uses words to slander people, he uses harsh words, he uses unprofitable words. In what manner does the evil individual engage in evil action? He destroys life, he robs other people, and he commits adultery.

In what way does the vicious individual incline to a faith full of evil? He comes to the evil conclusion there is no effect in giving charity, no effect in making offerings, no effect in the doing of deeds whether they be good or bad, there is no birth again in this world, and no rebirth in another world, no good is to be got by taking care of mother and father there is no birth in a spiritual state after death, there are no holy enlightened saints who, having realized holiness, proclaim it to others. In this way does the evil individual hold fast to evil belief.

In what way does the evil individual do evil charity? He gives food prepared in an unclean way, he gives charity through others, never by his own hands, he gives charity not with a pure heart, he gives food, but uncourteously, impolitely and thoughtlessly.

Such a vicious individual after death is born in such a place as is suited to vicious individuals, viz., in a place of suffering or in the animal kingdom.

The ways of the good man whose life is conducted according to the principles of morality are the opposite of the ways of the evil man. The good man is born either in heaven or in the human state with the good fortune of a king.

111. ANUPADA SUTTAM.

අනුපදසුතං.

Sāvatthi.—The Exalted One was staying at the Jetavana monastery. Addressing the Bhikkhus the Blessed One said "Sariputto is a pandit; is full of wisdom, is one of vast learning, is many sided in his wisdom; is full of cheerfulness, is quick in the comprehension of the philosophy of un-egoism, is subtle and quick in the conquest over contaminating evils. He obtained the highest vision of anupada dhamma vipassanā in half a month and mastered the variations of the jhānas with all its corollaries; and the four arupa jhānas pertaining to the realm of etheric space, of the infinity of consciousness; of nothingness, and of the state where consciousness is non existing nor not un-existing. He mastered the condition beyond wherein the feelings and apperceptions do not operate, and all desires cease. Sariputto is the son of the Blessed One, born out of the wisdom of the Tathagata and is able to turn the wheel of the most excellent Law.

112. CHAVISODHANA SUTTAM.

ඡවිසොධන සුතං.

Sāvatthi.—The Exalted One was staying at the Jetavana monastery. Addressing the Bhikkhus the Blessed One said, that if any Bhikkhu declares that he has made an end of birth, that whatever had to be done has been done and that he knows that no more again he will come to this world, such a statement made by any Bhikkhu should not be accepted with approval nor should he be blamed therefor. Without showing approval or disapproval he should be questioned thus: "Friend, four are the laws preached by the Blessed One, viz., to say what has been seen, what has been heard, what has been liberated, and what has been understood." Now that you declare that you have been delivered from all desires, under what one of these four laws would you take your stand? For the emancipated Bhikkhu has these four principles of realization. If any Bhikkhu can maintain his position on these four foundations, such a one's word should be accepted. Further more he should be questioned thus: The Blessed one has declared that the upādānakkhandhas, are five, viz., bodily form, feelings, perceptions, volitions, and the sum totality of consciousness. What have you seen and what do you know of the cessation of desires regarding these five upādānakkhandhas? And the khināsava Bhikkhu will say that all desires, in whatsoever form, for body have been abandoned, and that he knows that his heart is free from all such desires. Similarly he will say of the desires clinging for differentiating sensations, perceptions, volitions, and consciousness. The declaration of such a Bhikkhu should be accepted. He should again be questioned about the dhātus, viz., earth element, watery element, heat element, wind element, etheric element, and consciousness element, and the khināsava bhikkhu will answer that he sees no egoistic individuality in any of these elements, and that his heart is emancipated from all

attachment there to. The declaration of such a Bhikkhu should be accepted. He should be further questioned about the external and internal bases of the six sense organs, viz., eye and the corresponding objective form, ear and the corresponding objective hearing, &c., and the emancipated Bhikkhu will answer that all attachment to these sense organs has been done away with, and that he knows he is free from any such attachment. The declaration of such a Bhikkhu should be accepted. Further he should be questioned whether he is free from all ahamkāra and mamankāra and the good Bhikkhu will then say: "When I was still a householder I was ignorant, and having heard of the Tathāgata Dharma, faith was begotten in me, and having faith I began to think of the impediments of the householder's life and the freedom of the homeless life of the Bhikkhu, and to lead the perfectly pure Brahmachāri life, the householder's life was unsuited, and therefore having cut off my hair and beard, I adopted the life of the Bhikkhu wearing the yellow robe, and then began to observe the rules of the Bhikkhu-sīla, and then lived in contentment, satisfied with the robes to cover my body, and with food to satisfy my hunger, enjoying the happiness of a harmless life, and controlling my sense organs and taking no impressions of objective phenomena brought into contact with the respective sense organs of eye, ear, nose, tongue, body and mind, and not allowing the mind to be controlled by covetousness and lamentations. Then attention was cultivated by watching the movements of every limb of the body, &c., and the places of solitude became residential seats for the practice of concentration, whose realization was possible by overcoming the obstacles of covetousness, illwill, lethargy, irritability, and irrational scepticism, which resulted in the possession of the four jhānas and in the realization of the four noble Truths and in the emancipation of the heart from all the egoistic desires called āsavas. He who has all these principles has come to realize what is freedom in having come to the knowledge of freedom.

113. SAPPURISA SUTTAM.

සපුරිස සුත්තං.

Sāvatthi.—The Blessed One was staying in the Jetavana monastery, and addressing the Bhikkhus expounded the principles which go to constitute the man of truth and the principles which make a man unrighteous. What are the principles of unrighteousness? Pride of birth and thinking with conceit that "I am of high birth and the other Bhikkhus are not of high birth," he raises himself high in his own estimation and scorns others. This is the asappurisa dhamma. But the righteous man thinks thus: Covetousness is a principle destructive even to the high born, so is anger, so is foolishness; to observe the precepts is good, and he refrains from thinking high of himself and of condemning others. This is the sappurisa dhamma.

Again there is the man of a wealthy family, who has become a Bhikkhu, and the man of a family of greater wealth; these think of their great wealth and become conceited and look with scorn on others who do not belong to such wealthy families: these are the bad principles. The Bhikkhu who thinks in the opposite way is the good man. There is

again the Bhikkhu who has prosperous relatives and he becomes vain and he looks with scorn on the Bhikkhus who have no prosperous relatives, such a Bhikkhu follows the asappurisa dhamma.

The Bhikkhu who is the possessor of the four kinds of requisites and thereby prosperous, thinks of his own prosperous condition and looks down upon others who are less fortunate in the reception of the priestly requisites; such a one follows the unrighteous law. The good Bhikkhu thinks in the opposite way; that the possession of the four requisites does not help to get rid of covetousness, anger, and foolishness, and he thinks of only following the good law.

Again the bad Bhikkhu thinks I am a master of the Vinaya laws but the other Bhikkhu is not so, and he becomes proud, &c. Again he thinks, that he is the reciter of the Law. He is an asappurisa, who thinks I am a reciter of the Law and shows pride and looks down upon others who are not experts in the recitation of the law. Again there is the dweller of the forest, the wearer of the thrown-away rags, the one who follows the vow of taking only such food as are offered to him in his begging bowl, the dweller at the root of a tree, the one who lives in the burning ground, &c.; who is practicing the four jhānas respectively; the one who is practising either one of the arupa jhānas may still be called the asappurisa. He is the sappurisa who has gone beyond the sensations and the perceptions of objective and subjective phenomena.

114. SEVITABBA SEVI TABBA SUTTAM.

සෙවිතබ්බ, සෙවිතබ්බ සුත්තං.

Sāvatti.—The Blessed One was at Sāvatti, staying at the Jetavana monastery. Addressing the Bhikkhus He discoursed on the ethical principles of association. In two way the laws of bodily association of what is fit and what is unfit may be known; similarly regarding speech; and mind. In two ways, the thoughts favourable for the evolution of merits and unfavourable for the development of good merits spring up; in two ways do the perceptions favourable and unfavourable arise; in two ways do the religious belief help to either produce good or evil; in two ways do the self receive either profit or loss depending on the laws of association. Thus did the Blessed One briefly enunciate the ethics of association, which the venerable Sāriputto expanded for the benefit of the Bhikkhus thereat assembled.

That body of ethical conduct which when associated with produces evil and lessens the good should be avoided, and that which helps to produce the good and destroy the evil should be associated with. What is that which helps to destroy the good and produce evil? Destruction of life, stealing, and committing adultery or unlawful sexual intercourse. What is the course of conduct that helps to develop the good? Abstinence from destruction of life, stealing, and from unlawful sexual intercourse.

The body of ethical principles are two fold which when practised may either produce good or evil, which relates to the ethics of speech. That which produces evil should be avoided and that which produces good

and lessens evil should be practised. What are the ethics of speech that should be avoided? Lying, giving false evidence, slander, harsh words and unprofitable talk. What are the principles of speech that should be practised? Avoidance of lying, slander, harsh words, and unprofitable talk. The ethics of conduct relating to the mind are twofold, producing evil results and good, and the principles producing evil are covetousness and illwill towards others. These should be avoided. The principles that should be practised are abstinence from covetousness and illwill. Without showing illwill and malice to others, loving thoughts for the happiness of others should be developed. The engendering of thoughts are two fold in nature, viz., one for good and one for evil. By engendering thoughts of evil, evil karma is produced, and good karma is produced by generating good thoughts. Thoughts of covetousness, illwill and malice are bad. Good to generate such thoughts as are free from covetousness, and thoughts full of love.

Appreceptions are also two fold, one worthy of association and the other not. Perceptions wherein covetousness and illwill arise are not good, noncovetousness and love are good.

The conversion to beliefs are either good or bad. Beliefs enunciating the principles of nihilism proclaiming the uselessness of charity, good works, a past birth or a future birth, denying the existence of holy saints who are enlightened in the doctrine of cause and effect who have seen truth, are productive of evil. Beliefs proclaiming the principles of charity, of good works, of the past and future, of the existence of holy saints who have discovered truth by their own efforts are productive of good.

In the acquisition of self, certain principles should be developed. The coming into existence of love helps the development of good and brings the destruction of evil. Thus do I understand, said the venerable Sāriputto, what has been explained by the Blessed One briefly.

The Blessed One briefly rehearsed what had been repeated by Sāriputto, and then enunciated the twofold variations of each of the sense organs, viz., of the eye, ear, nose, tongue, body and mind, resulting in the development of either evil or good according to association. Whereupon Sāriputto expatiated thereon, by stating that whatever impression the eye will receive which will develop evil karma should not be allowed to develop, and whatever impression will result in the development of good, should be associated with. It is the same with the ear, and other organs. Similarly the Blessed One enunciated the twofold variations of karma as regards the robes of the Bhikkhus, their food, their seats, their places of residence as well as the association of individuals.

This doctrine enunciating the principles of association is good for the Khattiyas, Brahmans, Vaishyas, and Sudras, let them learn in full. These principles when comprehended will be for the welfare of gods and men.

(To be Continued.)

Missionary Christianity in Ceylon.

Can we blame the Christian missionaries coming over to Ceylon to destroy our noble faith and alienate the children from their parents and teach such stuff as fit for the pagan peasants of Palestine? The snake and the scorpion sting and we feel it, but we know that it is its nature to use its venom for the destruction of others. The Christian missionary is sent here to destroy the faith of our forefathers. It is his duty to do all he can to create hostility and enmity between father and son, between mother and daughter, between sister and sister, between brother and brother. But the fault is ours in allowing our children to go to an alien to have our ancestral faith ridiculed and our children alienated from us. If we love our children should we not take care of them and give them education and a moral training in accordance with the teaching of our Holy Teacher? Do the Mussulmen send their children to Christian schools? Do the Roman Catholic send their children to Protestant and the Protestant to Roman Catholic schools? Only the Sinhalese children are neglected by their parents. What no other parent in any other community does Buddhist parents do to their shame, and we deplore that this indifference is carried to such an extent that all self-respecting people blush. What is to be done? The missionary depends on his pay, and his salary is increased according to the results shown in the conversion sheet submitted to the home society. The poor child is made a victim of his own ignorance and that of his parents. The sublime morality of Buddhism is set aside and an immorally ethical religion is taught to the Buddhist child, who has to pay to the missionary for the secular education the boy receives at the missionary school. The Buddhist parent is ignorant of his own religion, and he is ignorant of the religion of the missionary, and the child of Buddhist parents being ignorant of both soon falls a victim to the machinations of the evil minded missionary. We do not blame the missionary, but we blame the Buddhist spiritual teachers whose duty is to protect the interests of the religion that they profess, and we blame the Buddhist parents for the cruel indifference in allowing their children to fall victims to the immoral persuasions of the Christian missionary.

It is to the gain of the alien to have Buddhism destroyed. The Buddhist Bhikkhus are blind in that they do not see the harm that is being done to Buddhism by the Christian missionaries, who have become the custodians of Buddhist children. These children forget all Buddhist associations during the period they attend missionary schools, and they are influenced by the materialistic environment which is in full swing under the

patronage of the alien missionary. When the child returns home he is no more the obedient boy and shows no willingness to conform to the high moral rules of Buddhism.

The girls who are in Christian schools foolishly follow the path of the missionary whose one aim is to destroy the ancestral moral habits of the girl. She is transformed into a hybrid with disastrous results. The Buddhist homes are slowly disappearing and in a few years we shall have duplications of Uncle Tom's Cabins in the tropical villages of Ceylon!

Popular Lectures at Kalutara, Ceylon.

"THE RELIGIONS OF CEYLON."

In the course of the highly interesting lecture delivered by the Hon'ble Mr. P. Arunachalam M.A., C.C.S., Bar-at-Law on the 9th of June 1912, speaking of Buddhism he said that Buddhism, the most widely professed faith in Ceylon and the National religion of the Sinhalese, surpasses in number of its followers all the other forms of belief prevalent in the Island taken together. The results of the last Census are not yet published, as to the distribution of Religions, but in the previous Census of 1901, out of every ten thousand of the population six thousand were Buddhists.

The lecturer gave a sketch of the life, and character of the Founder, Gautama Buddha, and of the propagation of his religion in other countries. The essence of the doctrine of Buddhism was known as the Four Noble Truths:—Life is Sorrow, desire is the Cause of sorrow; sorrow ceases with the removal of desire and this is effected by certain courses of conduct called the Eightfold Path which consisted of Right Belief, Right Aim, Right Speech, Right Conduct, Right Living, Right Endeavour, Right Recollectness and Right Meditation. Desire was the seed of Life, and it was the product of past thoughts and acts according to the inexorable law of Cause and Effect called *Karma*. What a man sowed he must reap. As George Eliot has said "Our children may be strangled but our deeds never." They live and act apart from our well-being. Neither Priest nor God could prevent each act from bearing its own consequences nor the inequalities of this life be compensated by rewards in the next. Our conditions in this life is the result of our acts in past lives and our future condition is shaped by our conduct in this life. The conviction of the impermanence and vanity of the world is the beginning of spiritual life. When in the evolution of countless births and by the strenuous pursuit of the Eightfold Path desire ceased its effect life ceased and

the perfect being entered upon the final emancipation called *Nirvana*.—Extinction of conscious love* and of sorrow, that goal Gautama attained unaided and so might all others if they would, like him, persevere. He could not keep that knowledge to himself for love of humanity and to release it from sorrow he set in motion the "Wheel of the Law" *Dhammacakkra* as a king triumphant turns the wheel of his kingdom. It was the lecturer's privilege last January to visit Sarnath on the out skirts of Benares, the site of the famous Deer Park in which Gautama began to set in motion the "Wheel of the Law." A *Dagoba* called after it *Dharmachakra* Dagoba still stands as a memorial to the great event in the World's History. It is surrounded by ruins of numerous buildings, and monuments raised by the piety of kings and peoples, now being excavated by the Indian Archaeological Department. There is now a monastery under construction under the supervision of a grand old monk, Maha Bir Bhikshu. Although about 90 years old he is still vigorous and active. He had been a fellow pupil in Ceylon of the late High Priest Hikkaduwa Sri Sumangala whose death the Buddhists of this Island and many who are not Buddhists deplore as a national calamity.

With zeal that has never been surpassed the helm of the great doctrine went forth from Sarnath in search of the remotest barbarous or civilized people, everywhere proclaiming good tidings of equality, self abnegation, justice, brotherly love, crossing the Hindukush, to the Himalayas they undertook the moral conquest of the vast regions stretching from those lofty ranges to the Pacific Sea board and even beyond. Their faith subdued the peoples of Tibet, Mongolia, China, Japan while their influence felt in the form of Shamanism amongst Chukchus, Tunguses, Samoyedes and other tribes dwelling along the shores of the Frozen Ocean. The Buddhist Missionaries made their way to America many centuries before it was discovered by Columbus, and a record of the mission is preserved in the Archives of the Imperial Library at Peking. Buddhism brought with it the moral and legal discipline to mankind softening their rugged character, polishing their rough edges and introducing arts, sciences, and literature to the nations. What Buddhism has done for Mongolian Character cannot be exaggerated. Buddha's teaching contained in it eternity of universal hope, immortality of a boundless love and indestructible element of faith in final good and the proudest assertion ever made of human freedom. The teaching was not in its essence new to India. Buddha himself has declared that it has been taught by numerous Buddhas before him. It was according to Professor Wilson, the great oriental scholar, the moral Sankhya Philosophy turned into the National Religion. In the earlier works of the *Upanishads* of the

* Nirvana is annihilation of Egoism, Foolishness, Covetousness and Anger. Ed. M.B.J.

Vedas these doctrines appeared, even the denial of the personal God. They condemned all ritual performances as utterly useless and condemned every sacrificial act which had for its motive desire or hope of record, denied if not the existence at least the exceptional character of the celestial beings, the Devas, and taught that there was no hope of a solution or deliverance except by the individual self recognised in the true universal self and finding rest where alone rest can be found.

Even in the history of India such teaching was suppressed by the priests bent on keeping people in the fetters of ignorance and rigid system of caste or ritual and even there were popular revolts against despotism. Time was now ripe for a revolt. Gautama headed it. He addressed himself not to select disciples but to all people and proclaimed deliverance from the sins and sorrows of life by self-conquest and universal love, and to his message he added the magnetism of his personality and the undying influence of a noble life. That was the secret of his marvellous success.

Buddhism became the established religion of the greater part of India under the Emperor Asoka who lived about 320 B.C. who has been lived called the Constantine of Buddhism. Inscribed rocks and stone pillars still found from Kashmir to Orissa bear, testimony to the extent of his Empire, eulogising the Wisdom of his rule and the nobility of his character.

The lecturer quoted from the inscriptions showing the establishment of a system of medical aid for men as well as for animals throughout his empire and adjoining countries, Ceylon by specially named as Tambapana, appointing missionaries to proceed to the utmost limits of the barbarian countries for the spread of the religion of Buddha. Conversions were to be effected by persuasion and not by the sword. Buddhism was at once the most intensely missionary religion in the world and the most tolerant said Sir Wm. Hunter. The essence of religion was declared in one of the inscriptions to consist in reverence to father mother and spiritual teachers; kindness to servants and dependants to the aged, to the orphans, to destitutes and to Brahmans and Saramanas (Buddhist Monks) and tenderness to all living creatures "And this is the true religious devotion. this is the sum of religious instructions, namely that it still shall increase mercy and charity, the truth, the purity, the increase of the honesty of the world." It was in Asoka's time that Buddhism was introduced to Ceylon in the reign of the Sinhalese king Devanampiyatissa to whom Asoka sent his son the Prince Monk Mahinda as an Apostle of Buddhism. The Sinhalese king who like his predecessor was of the Hindu Faith became an enthusiastic convert and the religion spread rapidly. In the work of propagandism Mahinda was aided by his sister Sanghamittā who followed him to Ceylon for the purpose

of initiating the women of the Island. She brought with her the sacred Fig Tree under which the Buddha had sat at the time he attained Supreme knowledge and known among the Buddhists as Bodhi Tree or the Tree of knowledge. This branch was planted at Anuradhapura and the tree that sprang up still stands as the oldest and most venerated tree in the World. The original Bo-tree at Buddha Gya was destroyed about 40 years ago by a storm and pieces of it are preserved in the Museum at Calcutta.—*Ceylon Morning Leader*.

What is Buddhism.

Mr. Ernest R. Carlos, M.A., writes an article on "Buddhism" to the April, May and June number of the *Buddhist Review*. True religion consists, he says, not in intellectual adherence to dogmas and doctrines, but signs of it are goodwill, love, truthfulness, purity, nobility and goodness. "A teacher of the truth does not quarrel with anyone in the world. That has been the attitude of Buddhism towards other religions. It only claims to be one of the roads to truth, and has never ventured to impose itself on mankind by fire and sword, because of the true spirit of religion which pervades it; indeed, its whole teaching has been summed up in one stanza: "To shun all vice, to practise all virtue, and to purify the heart: that is the teaching of the Buddha."

Buddhism says, as veil after veil of darkness unfolds, as one grows perfect in knowledge and wisdom, as the personality and its adjuncts of passion, lust and hatred die away, as a man lives according to the law, he gradually becomes the Law, seeing with more perfect insight into the nature of things; that the perfect man, the Buddha, is not only one with life but is life itself.

As regards the theory of transmigrarion inculcated by Buddha, Buddhism is meaningless without re-birth and the words which the Holy One is said to have uttered, as he rose triumphant from under the Bo-tree, that text alone out of the Three Baskets of the Law, as the Sacred Books of Buddhism are called, is sufficient to convince us that re-birth was definitely taught: "Thou, thou builder of this tabernacle, I have found thee. No more wilt thou build a house of flesh."

To tread the way by which we may attain to perfection, there is the Noble Eightfold path, the Noble Truth which leads to the cessation of suffering, and if we call Gautama, the most enlightened for his insight into life, so do we call him the Holy One for this the Code of Morals which he has asked us to follow. What is it?

right views, right aspirations, right speech, right actions, right livelihood, right effort, right mindfulness, right state of a peaceful mind, in practising which we passed from transitory joys, from sorrow, from disappointment, from lust, from hatred, from that greed for life and self, which is the root of all evil, up to the unutterable peace.

Selflessness is the corner-stone of Buddhist ethics, the keynote of its philosophy. Where there is no stability, there must be impermanence and sorrow, and if sorrow, then, too, a way out of sorrow.

Let us realise, then this continual change in everything, aye, in our very selves; let us realise that our individuality does not exist, that we are not in the Universe, but of the Universe, of the One-ness of things; let us realise that life is one, holy, indivisible, that the Many does not exist, and so break down the barriers of that great delusion the Self. Let our lives be more self-sacrificing, more directed to the universal good; then our finiteness and smallness and consequent weakness and unhappiness disappear, our personality widens, our life grows richer and fuller, embracing all and finding kinship with everything. Then we shall become more loving, pitiful and compassionate, because we have given up this craving for the Self. Then it will grow on us "how decay is inherent in all compound things," and we shall work out our salvation with diligence, following in the footsteps of Him who was the Most Loving, the Most Compassionate, the Holy One, the Most Enlightened, the Utterly Awakened.

The Late Rai Bahadur Narendra Nath Sen of Calcutta.

A great and good Bengalee has passed away in the person of the late Mr. Norendra Nath Sen. For fifty years he was guiding the destinies of his people. He was greatly respected for his benevolence, uprightness, and universal sympathy. Last year he celebrated the jubilee of the Indian Mirror and received the congratulations of the various communities through their representatives in different parts of India. He was the friend of the small Buddhist community of Bengal. He was the Chairman of the Literary section of the Maha Bodhi Society. It was his large heart that endeared him to so many people of so many communities throughout India. At every Wesakha anniversary celebration of the Maha Bodhi Society since 1896, he took a prominent part, and since 1902 at every celebration he was entrusted with the work of delivering the annual address of the Maha Bodhi Society.

It was in March 1891 that I first met him in the house in Calcutta of the late Neel Comul Mookerjee with whom I was staying on my way to Rangoon, from my pilgrimage to the Bodhi Tree at Buddha Gya. The friendship I then formed with these two good people opened my eyes to the possibilities of a Buddhist revival in Bengal. And it was due to the affability of the members of the Mookerjee family that I decided to open the Maha Bodhi Mission in Calcutta. In July 1891 I returned to Calcutta and stayed several days with the late Norendra Nath Sen, and then went to the late Neel Comul Babu whose hospitality I enjoyed till his passing away. Since August 1891 the doors of the "Holy House" of the late Neel Comul Babu have been opened to me. For twenty years the late Mr. Norendro Nath Sen was my trusted friend. At all times he was willing to advise me as to what I should do to revive Buddhism in India. He was a strong believer in an over ruling Providence, and it was his firm belief that the re-establishment of Buddhism in India was a necessity for the welfare of her teeming population. His faith in the Tathagato was very strong, and at his request I lent him a small Tibetan bronze statue of the Buddha, which I had received from a Chinese Buddhist priest at Bangkok. This statue he loved dearly, and daily he worshipped the Buddha, and cherished the desire to see Buddhism firmly established in India. A dear, good friend he remained till the last, and in his address at the last annual celebration of the Buddha's Birthday, he expressed his delightful satisfaction in that he was able to take part in the 2500th anniversary of the Buddha's Religion.

We all die. In the midst of death we live, and happy is the person who is able to devote his life for the welfare of all living beings. Such a one was the late Norendro Nath Sen. The Maha Bodhi Society has lost a dear, devoted and trusted friend, and the Buddhists will feel his loss very much. The columns of the Indian Mirror were placed at my disposal to ventilate Buddhist views, and now that Mr. Sen has left us, I feel the loss keenly. We shall again meet in another form on this earth to work for the good of Humanity.

ANAGARIKA DHARMAPALA.

Maha-Bodhi Society, German Branch.

On May 1st 1911 there was founded a German Branch of the Maha-Bodhi Society with headquarters in Leipzig; previously the authorization for such an undertaking was asked of the Anagarika Dharmapala and readily given. While affiliated with the Mother

Society, the German Branch is independent in its own field, but in its statutes it upholds and follows the fundamental principles on which the Maha-Bodhi Society was founded. Like the latter, the German Branch is eclectic, and though teaching and propagating so-called Hinayana, it never forgets that it represents Buddhism in general and not any of its phases in particular. Its object is to teach and propagate the spirit and essence of Buddha's teaching, but it does not lay emphasis on externals, nor on particular forms or customs. It understands the signs of the time and keeps in view the needs and conditions of the country in which its field of operation lies. This is not only wise and absolutely necessary for a successful propaganda, but it is also quite Buddhistic. For externalities and formalities which are perfectly suitable to the conditions of a certain country, may be entirely improper for another country, and regulation which was fitting for the India of 2500 years ago, may not be suitable for the Europe of this twentieth century. The Buddha also always acted up to this principle; when certain rules for the community were necessary, he gave them; when they became suitable, He changed or abrogated them. If Buddhistic ideas and institutions are to find a permanent home in the modern Occident, this principle of adaptation to existing conditions must not be lost sight of. All this however does not touch and has nothing to do with the Dharma, the fundamental teachings of the Buddha, which are good and even necessary for all times and all places, and the German Branch of the Maha-Bodhi Society considers that the propagating of this Dharma is its special mission and the reason for its existence.

Although there existed already a Buddhist Society in Germany it seemed necessary to many of the most earnest supporters and well-wishers of Buddhism in that country to found this new Society or rather this new Branch of the oldest existing international Buddhist Society, on the principles above laid down. And it is a strange coincidence that the foundation which almost forced itself on the originators, took place just at the time when the whole Buddhist world was celebrating the 2500th anniversary of the Enlightenment of our Lord; may it be considered a good omen!

The official organ of the Society is the *Buddhistische Warte*, and its editor is Karl Seidenstücker who is already well known to all in Germany who take an interest in Buddhism by his scholarly works on this subject and his active propaganda of the same.

The present officers of the Society are:—President F. Zimmermann (well-known under the pseudonym of Subhadra Bhikkhu; Corresponding Secretary, K. Seidenstücker; Cashier, C. T. Strauss; Recording Secretary, Dr. H. Kärny; Librarian, G. A. Dietze.

The Honorary Presidency has been offered to the Anagarika Dharmapala, and honorary membership to Professor and Mrs. Rhys Davids and to Dr. Carus, all of whom have kindly consented to accept.

The Importance of Woman's Suffrage.

A FRESH POINT OF VIEW.

Mr. Max Eastman contributes a remarkable article to the *North American Review* for January on "The Importance of Woman's Suffrage." He says that—

The heart of the enthusiasm for woman's suffrage is not an acknowledgement that equal suffrage is abstractedly right or just, but a conviction that it is important. In my opinion, it has an importance too far-reaching for the grasp of persons immersed in politics or business.

It should comfort our timidity to reflect that woman's votes will not do harm to the body politic; they will increase the proportion of educated and American voters, they will somewhat encourage the tendency of our legislatures to direct their debates to the deep problems of developing life, and perhaps they will make political honour a little more compelling by bringing the business of politics near to the home.

But the enfranchisement of women is necessary unless the democratic principle is to be abandoned :—

The democratic hypothesis is that a State is good, not when it conforms to some general eternal ideal of what a State ought to be or do, as the Greeks thought, but when it conforms to the interests of particular individuals—namely, its citizens, all that are in mental and moral health; and that the way to find out their interests is not to sit on a throne or a bench and think about it, but go and ask them. For the whole point of it was that we would give up asking an expert political class of the people what the State *ought* to do, and go down and ask all the people, expert or not and political or not, what they are *interested* in having it do. It is a problem vital to the future of the race how to render the conditions of industry compatible with the physical and moral health of woman. And to him who knows human nature and the deep wisdom of representative government it is clear that the only first step in solution of that problem is to give to the women themselves the dignity and defence of political recognition.

Mr. Eastman wants women to have votes because he wants to have wise mothers :—

The relegating of women to a life of futile or neurotic sainthood, with exclusive charge of the goodness of the community and nothing to do with the community's behaviour, has been a great foolishness at the bottom of our social habits. For we are in

extreme need of mothers that have the wisdom of experience. To hear the sacred office of motherhood advanced as a reason why women should not become public-spirited and active and effective, you would think we had no greater hope for our race and nation than to rear in innocence a generation of grown-up babies. Keep your mothers in a state of invalid remoteness from genuine life, and who is to arm the young with wise virtue? Are their mothers only to suckle them, and then for their education pass them over to some one who knows life? For to educate a child is to lead him out into the world of his experience; it is not to propel him with ignorant admonitions from the door. A million lives wrecked at the off-go can bear witness to the failure of that method. I think that the best thing you could add to the mothers of posterity is a little of the rough sagacity and humour of public affairs.

Mr. Edison as Prophet.

In the *Cosmopolitan Magazine* for February Mr. Allen F. Benson describes the wonderful new world ahead of us, as depicted by Thomas A. Edison. Mr. Edison expects that gold will soon be manufactured at, say, 25 dollars a ton.

MEN TO FLY LIKE BUMBLE-BEES.

In the question of aeroplanes Mr. Edison remarked that the air, when struck with sufficient quickness, is as rigid as steel. The bumble-bee travels on sound waves, and makes the sound waves it travels on:—

"Edison has a high regard for the bumble-bee as a flier. He says its wings are exceedingly small in proportion to the size and weight of its body. It flies so well only because it uses its wings so well; beats the air until the air becomes like metal stilts. Moreover, he believes we shall have to learn wisdom from the bumble-bee before we shall travel in the air very far, very fast, or very safely. He would apply the bumble-bee principle to lifting the flying machine, and the present propeller system to driving it ahead. In his opinion, flying-machines should be able to go straight up."

The bumble-bee fliers will soon, he says, be carrying passengers at the rate of a hundred miles an hour or more. The next generation of New Yorkers and New Englanders will first hear at school of steam-locomotives.

A NICKEL BOOK OF 40,000 PAGES.

A nickel book is a greater marvel than manufactured gold. Mr. Edison said:—

"Nickel will absorb printer's ink. A sheet of nickel one twenty-thousandth of an inch thick is cheaper, tougher, and more

flexible than an ordinary sheet of book-paper. A nickel book, two inches thick, would contain 40,000 pages. Such a book would weigh only a pound. I can make a pound of nickel sheets for a dollar and a quarter."

"All furniture," he added, "will soon be made of steel. Reinforced concrete buildings will practically stand for ever. Within thirty years all construction will be of reinforced concrete, from the finest mansions to the tallest sky-scrapers."

MACHINES TO ASSEMBLE AS WELL AS MAKE.

Mechanical invention is still in its infancy :—

Cloth, buttons, thread, tissue paper, and pasteboard will be fed into one end of a machine, and suits of clothing, packed in boxes, will come out the other. Bound books will fall from the press. The machine that takes in lumber will give out finished furniture. In other words, machinery will make the parts of things and put them together, instead of merely making the parts of things for human hands to put together.

Many years will not pass before machinery will make clothing so cheap that anyone can afford to have four or five suits a year. The farmer will be replaced by a shrewd business man, at once a soil chemist and an economist.

ABOLITION OF WAR AND POVERTY.

Mr. Edison's new storage battery, now being tested, will make the submarine so formidable that it will not be worth while to build battleships. He believes that the piling up of armaments will bring about universal revolution or universal peace before there can be more than one great war. In his opinion, Governments will avoid being destroyed by their own peoples by making the Hague Tribunal the supreme court of the world. He says, "I believe that all England will some day stop at the sound of one command, and that the command of a working-man. There will be no poverty in the world a hundred years from now. There will be some big experiments in government tried within the next fifty years." Mr. Edison believes that men do lots of things unconsciously. Some of his best work, he says, has been done unconsciously.

An Ideal National Museum.

In the *American Education Review* for February Lucy M. Salmon, writing on the Historical Museum gives this description of the National Museum at the Swedish capital :—

It is in Stockholm that this form of museum has been brought to the highest state of perfection. Its Northern Museum is the finest in the world; it is adequately housed in a building of

magnificent proportions, erected on the plan of a Swedish palace of the sixteenth century, and it contains illustrations of every form of normal Scandinavian life. But its unique feature is its open-air complement known as Skansen.

AN EPITOME OF THE NATION'S LIFE.

This is an extensive landed property of about seventy acres, situated directly opposite the Northern Museum. Its natural configuration is varied and attractive, and from many points gives a survey of Stockholm and its environments. Here has been collected a remarkable series of buildings gathered from every part of Sweden, taken down and erected here to give an epitome of Swedish life. It is, indeed, "a picture book of the past, on the leaves of which are illustrated the homes, the surroundings, the belongings, the whole life of former generations," and it thus seems to realise the ambitions of its founders and to be "an image in miniature of the great fatherland." Not only does the collection represent the houses of nearly every classes and station in Sweden, with all their exterior surroundings and interior furnishings, but the natural resources of the country are represented.

NATIVE PRODUCTS AND ANIMALS.

The products of mines and quarries, lumber camps, and fish-stations, with all the accompanying machinery, are found here. All native birds and animals are found in large wire inclosures, on the outside of which are framed pictures of the occupants, with the common name, and the scientific name, so that every specimen can be instantly identified. The inclosures are made to conform in every respect to the material conditions in which the animals and birds are found, and thus they can be studied in their native habitat. In a similar way all flowers and shrubs, savory herbs, and all medicinal herbs native to Sweden or cultivated there, are found in Skansen.

THE DAILY LIFE OF THE PEOPLE.

But the great desire of Dr. Hazelius was to reproduce the daily life of the people. This is reached through the revival at Skansen of Swedish music, Swedish games, Swedish dances, Swedish amusements, Swedish story-telling—every form of national self-expression. Swedish restaurants provide national dishes, while waiters in national dress are in attendance.

Skansen, perfect as it seems to others, is as yet incompletd, when measured by the ideals of its founder. When completed, if it is ever possible or wise to think of it as such, it will be "an image in miniature of the great fatherland," a concentration within a limited area of all that characterises Sweden.

The Literary Women of Japan.

In the *Book Monthly* of February there is an article, by Eveline B. Mitford, on "The Literary Work of the Women of Japan."

THE WRITERS OF THE EIGHTH CENTURY.

The women of Japan, we are told, have from time immemorial been distinguished for their literary talents. In the eighth century they were famed for their shrewd outlook on life and their power of expressing their thoughts in beautiful language; but at this period the educated people belonged entirely to the Court and official classes, and the feminine authors were generally Court ladies. The native literature was cultivated by the women, while the men devoted their time to Chinese studies. Two works stand out pre-eminently at this period. Murasaki was the author of a long novel of the Court life of Kyoto, which the Japanese consider ought to be included among the literary masterpieces of the world; and if we remember that it was written long before the days of Chaucer, Dante, and Boccaccio, we must, says a literary historian, regard it as a truly remarkable performance. Murasaki's contemporary, Sei Shonagon, was also a woman of high rank. She obtained famed by a series of essays in twelve volumes.

FROM THE GOLDEN AGE TO PRACTICAL EXTINCTION.

The succeeding Heian period (800-1186) was the Golden Age for the woman of Japan. They exercised a direct and beneficial influence in the country, and played an important part in its history. Nine women ascended the throne, and proved themselves broad-minded, tolerant rulers. The Court was the centre of learned women, and, according to Mr. Aston, a very large part of the best literature Japan has produced was written by women. From the close of the Heian period to the beginning of the Yedo period (1603) Japanese literature did not flourish. It was a military age, and women's position sank to that of the slave. During Yedo period (1603-1867) the Japanese woman's intellectual life was practically extinguished. Her life was passed in seclusion, and if she possessed literary talents the results never reached the outside world.

THE RE-AWAKENING.

Forty years ago, however, the Japanese women awoke from their long sleep. The moment began in 1871, when several Japanese girls went to America to study. Their example was followed by many others, but now there are Government schools in

every important centre in Japan, and five years ago the number of girl students was about 32,000. Japan is the only country in Asia with a university for women. The students are specially trained in literature, and a newspaper is run to teach them journalism and foreign languages. Papers and magazines for women, to which the women largely contribute, are flourishing. A monthly *The Twentieth Century Woman*, is entirely in the hands of women, and is the official organ of the advanced party, who demand votes and freedom. Chief among the modern literary women is Baroness Nakajima, a writer of political essays. etc. The late Mrs. Iwamoto was considered the cleverest woman in the country. She translated many English and American works of fiction. There are also many poetesses, but none of them have yet obtained distinction.

News and Notes.

This College was started by our Society with the object of imparting knowledge to Buddhist children. The school is maintained at a loss of Rs. 200 per month. We solicit help from our friends and sympathisers. The good Mrs. Foster of Honolulu is helping us by her generous contributions; but we want more support.

The Ceylon Maha-Bodhi Society is helping the Madras Buddhists to start work in Madras. The Madras Maha-Bodhi Society. Buddhists of Madras are in urgent need of a school, and a Vihara. To purchase a plot of land we need about Rs. 4500, and to build the Vihara another Rs. 5000. We shall utilise the Vihara as a place of worship and also as a school. The Bhikkhu Nandarama of Ceylon, sent by the Ceylon Maha-Bodhi Society is now engaged in missionary work. A small house has been engaged where daily meetings are held. He delivers lectures daily in Tamil. The Anagarika Dharmapala on his way to Ceylon from Calcutta remained about a week at the Mission premises, and he saw the necessity of having a permanent station in Madras for the Buddhists. They are very poor, and they expect that Buddhists of all countries will show them their sympathy, and help them to have their children educated. They are occupying a very pitiable position just now, and to elevate them is a duty. The missionary spirit that was manifested by the early Bhikkhus should now be imbibed by the modern Bhikkhus.

The premises occupied by the Colombo Maha-Bodhi Society, 44 First Cross Street, Pettah, since 1907, will soon be vacated, as the lease expires at the end of July. We have to go elsewhere, and we have secured commodious quarters at Maligakanda, opposite the world famed Oriental Buddhist College.

**The Colombo Head
Quarters of the Maha-
Bodhi Society.**

The Anagarika arrived in Colombo, on the 10th July, and intends remaining in the Island till October or November. The work of the Maha-Bodhi Society in Ceylon requires supervision if it is to continue in a progressive state. We re-

**The Anagarika
Darmapala.**

quire selfsacrificing workers to carry on the Buddha's work, and to our regret we have none in Ceylon with the necessary qualifications. There are over 7000 Bhikkhus but they are practically of no use for the kind of work undertaken by the Maha-Bodhi Society. We require workers who will work in the spirit of the Buddha, with that deep compassion. Our Bhikkhus being ignorant of English can do nothing for the welfare of the larger world outside Ceylon. Shall we not expect the cooperation of our distant Buddhist Brothers who have the capacity to undertake educational work in the Island.

The Netra Mangalya or "eye setting" ceremony* of the ancient Image at the Sugat-Bo-Medura or Maha-Bodhi Vihāra at Anuradhapura restored by Gate Mudaliyar E. R. Gooneratne of Galle

**Netra Mangalya at
Anuradhapura.**

was performed with great eclat on the morning of the 22nd June 1911, the Coronation day of his Majesty. This Vihara situated on the western side of the Great Bo tree had been completely demolished, with the exception of a portion of the historic Image. It is supposed to have been originally built by the illustrious Buddhist Monarch, Dewanampiyatissa, about 307 B. C. It is referred to as the Bogé in Fa Hian's travels, with the parts of a sedent image existing. (Legge's translation p. 104)

The zealous Mudaliyar with great liberality, and some support from votaries, including the Anagarika Dharmapala, restored the Vihara at an expence of over ten thousand Rupees, and the completion was inaugurated by this ceremony on the 22nd June 1911. Numerous valuable ruins are in need of restoration, and it is fervently expected that zealous Buddhists will follow the Mudaliyar's example, and thereby make this sacred city as beautiful and venerable as it was in the olden days

* For a detailed description of this ceremony see Coomara Swamy's elaborate work on Singhalese Mediaval Art. p. 70.

Correspondence.

25TH CENTURY ANNIVERSARY FUND MAHA-BODHI SOCIETY.

Papun, Salween District, Burma.

June 1st, 1911.

Dear Sir,

I most respectfully beg to inform you that on the 30th May, 1911. I remitted to the Hongkong and Shanghai Banking Corporation, Calcutta the sum of rupees two hundred and twenty seven, Rs. 227, by telegram towards the 25th Century Anniversary Fund, Maha-Bodhi Society.

I may inform you that the said amount was collected in Salween among some of my very close friends of whom are:—

U. Hmat	..	..	R 18	5	6
U. Shwe He	..	..	10	0	0
Mah Sein	..	..	13	0	4
Mah Chein	..	..	13	0	4
U. Myat Sein	..	..	13	0	4
U. Kyaung Sein	..	..	4	10	0
U. Po Taik	..	..	1	0	0
U. Kon Ma	..	..	2	8	0
Per U. Aye Pe	..	..	2	8	0
Per U. Po Kyai	..	..	45	3	8
Mah Nantā	..	..	78	2	0
Maung Maung	..	..	5	5	2
U. Tun Myat	..	..	13	0	4
Mah See	..	..	1	8	0
U. Sein	..	..	1	0	0
Mah Po	..	..	0	8	0
U. Gon Hman	..	..	1	0	0
Mah Bwin	..	..	0	8	0
U. Ah Shin	..	..	5	0	0
			229	13	0
Postal fee	..	..	2	13	0
			227	0	0

I am yours faithfully

MAUNG MAUNG.

Trader

Papun, Salween District.

No. 189.

BUDDHIST SOCIETY OF GREAT BRITAIN & IRELAND.

HEAD QUARTERS 46, GREAT RUSSELL STREET, W. C.

Date 28 April, 1911.

Received from the Secretary Maha-Bodhi Society, Colombo, the sum of four pounds twelve shillings and four pence being the amount collected by the Society for the Monastery in London, and the Buddhist Review.

FRANCIS J. PAYNE.

Honorary Treasurer.

Maha-Bodhi Society, Colombo.

STATEMENT OF RECEIPTS AND PAYMENTS FOR MAY, 1911.

RECEIPTS.		PAYMENTS.	
To	Rs.	By	Rs.
Interest	...	Establishment, Colombo, Calcutta, Benares & Madras	98
" M. B. Press	...	" M. B. Press	81
" Management of Schools	...	" Management of Schools	89
" Rent	...	" Anuradhapura Land	20
" Membership	...	" Gas	68
" Proceeds of Books sold	...	" Contributions received for celebrations at Calcutta	85
" Donations:	...	" remitted	25
Mr. W. Dias de Silva	20		7
" G. A. Hendrick Appuhamy,	48 75		50
Australia	...		
" W. Charles Perera	2 50		
" H. T. Abernhamy	5 00		
" H. Ramadasa	10 00		
	66		45
Balance brought forward from last month	...	Cash in hand	1177
	1150		93
	1029		1001
	2179		62
	Rs.		Rs.

Colombo, 1st June 1911.

E. S. JAYASINHA, Accountant.

HARRY DIAS, Treasurer, M.B.S.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good; for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XIX.

AUGUST, 2455 B. E.
1911 A. C.

No. 8.

The Regalia.

The regalia which was used at the Coronations of English Kings and Queens until the reign of Charles I. appears to have been regarded in pre-Reformation times as relics of St. Edward the Confessor, and as such to have appertained in a special way to his shrine and Abbey at Westminster. Thus it always remained in the custody of the abbot and his community, being produced when required, and returned to their custody on the conclusion of the function. Of this ancient regalia—with two doubtful of exceptions to be noticed later—no trace now remains, everything having been broken up and destroyed in the time of the Commonwealth.

Having regard to all the circumstances: the unbroken continuity—until the Reformation changes—of the Westminster community; the profound veneration with which they, in common with the rest of the nation, regarded the memory of their canonized patron and founder; the universal respect paid to relics or reputed relics of the saints, it is exceedingly probable that the objects which were so ruthlessly destroyed in the 17th century were really as old as, if not older than, they were popularly believed to be. St. Edward's Crown—700 years old—weighed 79½ oz., exclusive of the jewels with which it was adorned. Queen Edgitha's crown, with which Queen Consorts used to be crowned and which was used at the Coronation of Anne Bullen (so graphically described

by Shakespeare in his *King Henry VIII.*), was found to be made of silver-gilt and was valued at £16. Sceptres, orb, spurs, ring, ampulla, chalice, paten, Royal robes, and ornaments of every description—all perished in this unfortunate outburst of democratic zeal.

When at length Charles II. came back to be crowned as his predecessors had been, every ensign of Royalty had therefore to be made a fresh. The new regalia cost £31,978 9s. 11d., and included two crowns, one for the actual ceremony of coronation, the other to be worn by the King on his return to the Palace for the Banquet.

"ST. EDWARDS CROWN."

The first of these crowns, designated in accordance with the ancient custom, "St. Edward's crown," is still in existence, and under this name has figured in every subsequent Coronation. It consists of a circlet of gold, set round with pearls on each edge, while between are enamel plaques set with alternating rubies emeralds, and sapphires in clusters of diamonds. From the upper rim rise alternate "crosses patée" and fleurs-de-lys, four of each, which are decorated in a similar style to the circlet. From each cross rises an arched diadem, depressed at the intersection, which is marked by a globe of gold encircled and crossed by a fillet also of gold adorned with gems, and on the top of which is placed a cross patée of gold enriched with diamonds and gems, the two arms and the top being also decorated with large pearls. The diadems are edged and decorated in a similar style to the circlet itself, but the jewel clusters are placed much closer together. The crown has a cap of Crimson velvet, the edge of which, showing beneath the circlet, is turned up with ermine.

THE QUEEN CONSORT'S CROWN.

Charles II. being unmarried, and his wife when he did marry not being crowned, the question of a crown for the Queen Consort did not arise until the accession of his brother James. This Monarch provided for his Consort not only the exceedingly rich and beautiful crown which still remains in the Tower Jewel House, but also the jewelled cap or circlet which she wore—as the King the Cap of Maintenance—on proceeding to the Abbey for the Coronation. The cap or circlet consists of a band of gold edged on the upper edge with large pearls. On the front it rises to a point, which is tipped with a diamond, beneath which is a rich floral device in openwork set with diamonds extending the whole width of the circlet. Similar but smaller devices, touching each other, extend right round the band beneath the upper edge of pearls, above which rises the cap of crimson velvet turned up below the band and edged with ermine. The crown,

though smaller in size, is similar in design to that of the King described above, but it contains no coloured stones, the gems used being only pearls and diamond. It is perhaps doubtful whether in its present condition it is not richer and more valuable than when it was first made, since it appears to have been used by Queen Mary II. for her coronation, for which occasion certain alterations and additions would appear to have been effected subsequent to its use by the latter's stepmother.

"The King's Scepter with the Cross" is a gold rod, now about 3ft. in length, with a richly jewelled and enamelled handle and top. In the course of last year the large drop brilliant known as "The Lesser Star of Africa" was, by his Majesty's command, introduced by Messrs Garrard & Co., into the head of the sceptre. Gold and enamel scrolls set with diamonds and rubies in keeping with the old design were supplied with mounts and fittings, which enables the Star to be removed from the sceptre to be used as a pendant, together with the "The Greater Star of Africa," introduced at the same time into the Imperial State crown; and thus we have this sceptre, first design and made in the third quarter of the 17th century, reconstructed in the first quarter of the 20th in order to add to it a unique gem brought from the furthest limits of a continent which has only so recently become incorporated in our great Empire.

The Queen's "Sceptre with a Cross" was made for James II.'s Consort, Mary of Modena. It is of gold, 34in. long, and is decorated only with diamonds. The head consists of an orb and cross *petée* rising out of double *fleurs-de-lys* enriched with diamonds. Half way down is a wide band of floral scrollwork closely set with diamonds in alternate large and small rows, and the knob at the end is decorated to match.

THE SCEPTRE WITH THE DOVE.

The "Sceptre with the Dove" is a rod of gold, 43in. long, made for Charles II., on the general lines of a similar one which was destroyed with the rest of the ancient regalia. It bears a general resemblance to the sceptres with crosses, except that the cross which rises from the orb at the top is of the plain shape known as "the Latin Cross"; on this is perched a dove with outspread wings in white enamel. Although a nimbus, symbolic of power no less than of sanctity, is absent, there is no doubt that this intended to represent the Holy Ghost—"the Spirit of Wisdom and Justice"—attributes specially desirable in the kingly office. The rod, which slightly tapers towards the top, is broken by bands of enamelled and jewelled work, the largest of these, towards the bottom, being of very delicate openwork in gold, the knob at the end being similarly enriched.

THE IVORY ROD WITH THE DOVE.

The Queen's "Sceptre with the Dove" to correspond in every way, resembles that of the King, but is rather smaller and a little less elaborately enamelled and jewelled. Nothing definite is known of its origin, but it was probably made for Queen Mary II. in order that her regalia and that of King William—they being joint Sovereigns—might as nearly as possible correspond. It is a curious fact connected with this beautiful jewel that, although its value must be very great, it was actually mislaid for many years and only discovered by accident in 1814.

This sceptre is not used in the Coronation of Queen Consorts, but in the left hand of Queen Mary will be pleased "the Ivory Rod with the Dove," which is that which appears to have been made by the Court goldsmith for the Coronation of Mary of Modena, to replace a similar symbol destroyed by the Commonwealth agents.

THE ORB.

The Orb, which is placed in the King's right hand before the actual Coronation, and which he carries in his left as he leaves the church, is a ball of gold 6in. in diameter, encircled by a band of gold edged with pearls and set with clusters of gems in enamelled settings, somewhat similar to and probably intended to correspond with certain work on "St. Edward's Crown." From this band rises an arch of gold, edged and decorated in like manner, supporting at the top a large faceted amethyst kept in position by cross bands of gold which from the base of a beautifully-designed cross patée, in the centre of which on one side is a large emerald and on the other a sapphire. The cross is edged and the inner part of each limb enriched with diamonds, while at the end of each of the three upper limbs and at each inter-section a whole pearl is affixed by a gold pin.

The insignia of a Queen Consort does not include an Orb, but a smaller Orb, which was made for Queen Mary II., is still preserved with the English Regalia.

"ST. EDWARD'S STAFF."

"St. Edward's Staff," which is carried at the Coronation, not by the King, but by a nobleman of the highest rank appointed by him for the purpose (in the present case the Duke of Roxburghe), is a rod of gold 4ft. $7\frac{1}{2}$ in. in length, topped with an orb and cross patée and tipped with a steel spike or "shoe." Its exact significance is now unknown.

THE SPURS.

The Spurs which figure in the Coronation ceremony were probably made for Charles II. They are of gold, chased in a conventional pattern of the period and bear, instead of rowels, a short spike or "prick" issuing from the centre of a flower. The straps and bands are of crimson velvet with gold embroidery.

THE SWORDS.

The swords used during the ceremony are very simple in design, with the exception of the Sword of State, which is carried also before the Sovereign at the State opening of Parliament and similar ceremonies. This is of gilt metal chased in high relief, lavishly decorated with the Arms and Badges of England, Scotland, Ireland, France, and Westminster, the cross guard being formed of a lion and a unicorn not very happily arranged. The scabbard is of red velvet crossed with bands of metal enriched with the Badges in question. The other swords are also gilt metal of a simple medieval pattern, in crimson velvet scabbards, with a flowing scroll pattern worked in gold. Two have blades of an ordinary shape, and are known as "Swords of Justice"; the third has the point broken off, and is therefore called "Curtana," or the "Sword of Mercy."

THE AMPULLA AND SPOON.

The Ampulla or eagle, from which the oil with which the King is anointed is taken, is a vessel of gold, 9in. high and 7in. wide. The head of the bird unscrews. Its exact age is a matter of controversy amongst those who are qualified to determine such points, and it would therefore appear that the evidence available is insufficient to determine the question with any reasonable amount of certainty. The same remarks would appear to apply equally to the "Anointing Spoon." In pre-Reformation times the ointment used for the King's anointing was consecrated by a Bishop on Maunday Thursday, and was used not only on this occasion, but also for baptism, confirmation, the consecration is now enjoined.

THE RING.

The Ring with which the Sovereign is invested just before the delivery of the sceptres, is made afresh for each Monarch, and is by custom of gold set with a ruby.

THE STATE CROWN.

The State Crown, originally made for the Coronation of Queen Victoria, consists of circlet of silver openwork, bordered with rows of pearls enclosing clusters of jewels formed of emeralds and sapphires alternately set with large diamonds. In the centre of the circlet Messrs. Garrard have recently set the large oblong "Star of

Africa" in the place formerly occupied by the large sapphires (which has been moved to the back of the circlet, where it takes the place of a smaller stone of the same kind) which was bequeathed to George III. by the Cardinal Duke of York. Above this circlet are eight festoons of diamonds held up by large sapphires, and each festoon is the base of a cross patée and a *fleur-de-lys* alternately. Each cross patée has an emerald centre with the exception of that in the front of the Crown, which holds the large spinel ruby which has formed part of the English Regalia since the time of Edward III. In the centre of each of the *fleurs-de-lys*—which are of elaborate design—is a ruby, the rest of the ornaments being formed of rose-cut diamonds of different sizes. From each of the crosses patée rises a diadem of oak leaves and acorns, formed of diamonds with drop pearls for acorns. At the intersection of the diadems is placed on orb, entirely covered with diamonds, from the centre of which above rises the usual cross patée, also formed of diamonds, with a large sapphire in the centre. This sapphire is said—with, however, little show of authority to have belonged to Edward the Confessor, and on some unspecified occasion to have been taken from a ring on his body in the Westminster shrine. A ring—reputed to have been that given by the Saint to St. John the Evangelist, in the character of a beggar, and returned by the latter to the King a few days before his death, through the agency of a pilgrim from the Holy Land—was taken from Edward the Confessor's coffin in A.D. 163; but there is no evidence to connect this ring with the stone in question. At each angle where the diadems intersect each other is a large egg-shaped pearl pendant, and to the top limb of each of the crosses patée on the circlet two pearls are fixed. The Crown has a dark crimson cap turned up at the edge below the circlet with ermine.

The new Crown, made by Messrs. Garrard for the Queen, is composed entirely of diamonds set in platinum, and as to its shape follows the precedent set by Queen Alexandra at the Coronation of King Edward VII. It consists of a circlet of openwork from which rise four crosses patée and four *fleurs-de-lys*, each of which is the base of a half arch of ogee shape converging to the centre, where eight arches turn outwards and form a support for an orb surmounted by a cross patée. In the centre of the centre cross of the circlet the large diamond known as the "Koh-i-Noor" is set. Beneath this, in the circlet and above it, in the centre of the cross at the apex, are set two of the "Lesser Stars of Africa," which weigh respectively 62 and 92 carats. The general effect of the Crown is exceedingly light and brilliant, and it is heightened by the purple velvet cap, with its ermine edge, which completes this beautiful ornament.

The Women's Suffrage Demonstration.

A FEW MILES PROCESSION.

The woman suffragists, Constitutional and militant, on Saturday evening made high festival in London for their cause, transfiguring the West-end—through which they marched for four or five hours—with pageantry. The women have had triumphal processions before—though not, as yet, so often as to blunt by familiarity the public sense of their beauty and uncommonness—but this was beyond them all in numbers and effect.

At the head of the procession there were two arresting figures which embodied and gave dramatic expression, each in its different way, to the spirit of the demonstration. The first was the standard-bearer, carrying the purple, white, and green colours of the Women's Social and Political Union—a slim fair girl in white, who was given this post of high distinction because she had endured weeks of forcible feeding in prison. The other was a striking personation of John of Arc. Next came the martyrs of the cause, nearly a thousand strong, led by their fighting leaders, Mrs. Pankhurst, Mrs. Pethick Lawrence, and Miss Christabel Pankhurst—the last in academic dress.

The artistic elements of the procession were many. Nothing could be better than the historical pageant illustrating the prominence and distinction of women in public life in the Middle Ages. Standing out of the throng was Abbess Hilda, founder of the Benedictine monastery of Whitby, who presided over an Ecclesiastical Synod in 664. In this contingent was also seen Queen Elizabeth, a tall, commanding figure in jewelled array. Interesting, too, was the group which immediately followed of great women of the 19th century. Here were Grace Darling, Jenny Lind, Florence Nightingale, and Charlotte Brontë—to mention just a few of a little company in poke bonnets and ringlets.

CLASSES AND PROFESSIONS.

Women of every class of society seemed to be united in the demonstration. Mainly, however, they were women of assured circumstances. The representatives of the wives and daughters of the working class were comparatively few. On the other hand, many indications of wealth were to be observed, not least in the number of motor-cars and smart carriages and pairs—festooned with flags and flowers—which brought the leading personages to Embankment and fell in at the rear of the procession. The class, however, that loomed largest was what is usually known as the lower middle. Every profession, business, and calling followed by women was represented.

The surprise of the demonstration, however, was the unexpected strength of the Constitutionists which it showed. The Women's Social and Political Union and the Women's Freedom League combined were outnumbered and overshadowed by the National Union of Women's Suffrage Society, led by the president, Mrs. Henry Fawcett. Every part of the kingdom was represented in this immense section. It was brilliant also, such was the lavish display of its particularly vivid colours of red, white, and green.

The procession took two and a half hours to pass a given point. The march, toilsome and trying though it must have been, was well maintained in spirit as well as in stateliness, showing wonderful capacity to endure physical strain and discomfort. As for the spectators, they were deeply interested, but not demonstrative.

THE MASS MEETING.

£100,000.

In the Albert Hall, where the largest of a number of public meetings arranged to follow the procession took place, the long skein of suffragists seemed to have been suddenly wound into a huge ball. On the platform there were many of the most picturesque of the figures in the procession, but its distinctiveness was not very marked amid the brightness supplied by dresses and decorations to all parts of the building. Miss Christabel Pankhurst moved the following resolution:—

That this meeting rejoices in the coming triumph of the votes for women cause, and pledges itself to use any and every means necessary to turn to account the Prime Minister's pledge of full and effective facilities for the Women's Enfranchisement Bill.

Meanwhile Mrs. Pethick Lawrence was engaged in filling the war-chest. Seen for the first time, this is rather an impressive process. A stand was placed on a table with white figures on it representing the total amount, £99,590, subscribed to the union's funds. Women moved quietly towards the platform from all parts of the building carrying promissory cards, and the treasurer, speaking at the rate of several hundred pounds a minute, read their contents aloud. The passing to six figures might have been a dramatic moment, but in fact the first few drops in the rain of cheques had carried the total beyond £100,000 almost before any one could have realized it. Ultimately £103,000 was reached.

The resolution was carried unanimously and amid the last of many demonstrations of fervour and enthusiasm,

Mr. Lloyd George on Insurance Bill.

A GENERAL SURVEY.

BENEFITS TO THE WORKERS.

On Saturday afternoon an audience numbering close upon 3,000 persons and representative of the leading friendly societies, trade unions, labour organizations, medical interests, assembled in the Town Hall, Birmingham, to hear the Chancellor of the Exchequer further explain the provisions of the Insurance and Invalidity Bill. The visit of Mr. Lloyd George had aroused widespread interest, and more than 70,000 applications for tickets were received by the Midland Liberal Federation and the Birmingham Liberal Association, who were jointly responsible for the arrangements for the meeting. Invitations to attend were extended to people of all shades of political opinion, and to a number of women. Mr. Lloyd George was given a most enthusiastic welcome.

Mr. Lloyd George opened a speech which took an hour and 40 minutes for its delivery by expressing the hope that the scheme would become law within the next three months.

MEDICAL ASPECTS.

He was certain that when the contracts between the medical men and the health committees came to be considered a settlement would be effected which would satisfy every reasonable man.

I cannot say that I care very much for this wrangle in the sick-room; it is unpleasant and may well become unseemly; all the same, it has got to be settled. For the moment I am the buffer State. The doctors say to me 6s. is not enough, and they cuff me on one side of the head. The friendly societies say "How dare you give as much!" and I get another cuff this side of the head, and between them I can only receive it with that Christian meekness which characterizes politicians. (Laughter.) The only comment I would make is this. When one set of people say you are paying too little, and another set of people say you are paying too much, it rather means that you are somewhat about right. (Laughter and cheers.)

The consumption sanatoria opened all over Britain cities of refuge where the worker might escape the scourge which at present swept away 70,000 or 80,000 valuable lives every year. In future, with medical attendance at his command the worker would discover the disease in time; the bulk of the cases taken in at the sanatoria would be cured; and the worker would be restored to the hearth and the work-shop a fit, capable citizen.

THE FRIENDLY SOCIETIES.

The latter part of the speech was devoted to an explanation of the scheme as it affected the six million members of the friendly societies. The Bill, said the Chancellor stated everybody as if he were 16 years of age; that meant a great deficiency which the State would carry for 16½ years. Then it would vanish like mist on the hills before the sun, and six and a quarter million would be realized for the purpose of increasing the benefits to everybody. Mr. Lloyd George then took a number of typical examples of friendly society members and showed that in each case they would receive enhanced benefits for a smaller payment. The State was realizing and giving them full benefits for the credit which their energy, thrift, and foresight had created.

THE PREVENTION OF DISEASES.

Now, tell me if you are tired? ("No.") I just want to say one word—I am glad we are able to do something for those who are sick and for those who are out of work. I regret that I cannot to-day explain that portion, because time will not permit; but the one thing in the scheme which I lay greater stress upon is that we have got provision to prevent disease. We are setting up local health committees, and do not you allow anybody to cajole or bully you by misrepresentations out of sticking to this. They are the most fertile and hopeful provisions in the Bill. There you have got them as a great agency for prevention. The protection of property in this country is the most perfect machine ever devised by the human brain. The guardians of property patrol every street, and if the transgressor eludes their vigilance he is pursued to the ends of the earth. Continents cannot hide him, the waves of the ocean cannot cover his tracks. They would have caught even "Peter the Painter" had not he been protected by the certificate of character given to him by Mr. Justice Grantham. But you compare that with the way in which the Public Health Acts, the Housing Acts, are administered in this country. I would treat the man who receives rents or ground-rents from insanitary dwellings which kill little children—I would treat him as I would the receiver of stolen property. (Loud cheers.)

A RED-CROSS CAMPAIGN.

In his peroration the Chancellor remarked that he had had as large a share of contention and warfare as any man in British politics to-day.

This year I have joined the Red Cross. I am in the ambulance corps. I am engaged to drive a wagon through the twistings and turnings and ruts of the Parliamentary road. There are men who tell me I have overloaded that wagon. I have taken three years to

pack it carefully. I cannot spare a single parcel, for the suffering is very great. There are those who say my wagon is half empty. I say it is as much as I can carry. Now there are some who say I am in a great hurry. I am rather in a hurry, for I can hear the moanings of the wounded and I want to carry relief to them in the alleys, the homes where they lie stricken, and I ask you, and, through you, I ask the millions of good-hearted men and women who constitute the majority of the people of this land—I ask you to help me to set aside hindrances, to overcome obstacles, to avoid the pitfalls that beset my difficult path. (Cheers.)

Stray Hopes and Thoughts.

Two Thousand Five Hundred years have elapsed since the "setting in motion of the wheel of the Law" by our Lord Buddha at Isipatana—an event unique in the History of the world.

After so many years, years which have witnessed the persecution of its followers by those of alien faiths, Buddhism has still more adherents than any other religion.

To-day when we survey with our mind's eye the area over which Buddhism holds sway and reflect upon the possibility of its spreading over a wider area in the near future, the thought comes to us, that the present day Bhikkhus and lay-adherents in Buddhist Lands are, with a few exceptions, almost indifferent in matters religious.

I am not unaware of the work done by the various societies, associations, etc., that are to be found throughout the length and breadth of the Island, nor am I depreciating the good work done by the Buddhist Theosophical Society and the Maha-Bodhi Society. What I say is, that taking into consideration the Buddhist population of the Island, its immense resources and the opulence of the Temples situated in the Upcountry, we are far behind the standard which should be ours.

Most of the Bhikkhus living in the Kandyan Districts do hardly any thing to further the cause of their faith. Much good can be done in this direction if only our Bhikkhus form into a Society among themselves and begin the work in right earnest. May the High Priests give the above suggestion the consideration it deserves!

A great feature of the present revival is the number of European Bhikkhus who have imposed upon themselves a task which should have rightly been the duty of the Bhikkhus of Ceylon, Burma, Siam, etc.

The work that has been done by them during the past is bearing fruit, but it is in the time to come that we can expect an abundant harvest.

Bhikkhu Ananda Maitreyya visited London in 1908 and we are already acquainted with the good results that have attended his efforts.

Bhikkhu Silacara, the translator of Dr. Paul Dahlke's "Buddhist Essays" into English is working in Burma, and contributes to every issue of the "Buddhist Review" of the Buddhist Society of Great Britain and Ireland.

Bhikkhu Sasana Dhaja is making a tour in Australia.

Bhikkhu Nyauatilaka and his band of pupils whose intention it is to translate the Buddhist Scriptures into English, German, French, and Italian came to Ceylon from Germany on the last Wesak day and are at present residing at Kumbalwella, Galle.

Is not this a fine opportunity for such Young Men as are willing to give themselves up for their religion to pursue their studies under these Bhikkhus of Modern Buddhism?

At present the Maha-Bodhi and the Theosophical Societies publish the "Sinhala Bāuddhaya" and the "Sandaresa" respectively in the Vernacular. A good fraction of the expenditure incurred by them can be saved if only these two, forgetting all differences of opinion and dissensions that cleave and divide them, unite and direct their thoughts and activities into one channel and go forward with redoubled energy.

May we realise these hopes at no distant date!

A YOUNG BUDDHIST.

24 July, $\frac{2455}{1911}$.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

115. BAHU DHATUKA SUTTAM.

බහු ධාතුක සුත්තං.

Sāvatthi.—The Exalted One was staying at the Jetavana Monastery. Addressing the Bhikkhus the Exalted One said "whatever dangers arise all such arise through the action of the unwise, not through the wise. Whatsoever disasters happen such disasters happen through the intervention of the unwise, not through the wise, &c. Just as a conflagration

may arise by the flame of a reed or a blade of grass and cause the destruction of houses, &c., so dangers arise by the intervention of the unwise not by the wise. Fear and danger can only come from the unlearned, not from the wise. From the wise no fear or dangers can come. "I will exert to be wise" in this wise the Bhikkhus should learn.

Whereupon the venerable Anando asked the Exalted One how to find out the distinguishing characteristics of the wise Bhikkhu, and the Exalted One answered and said that the wise Bhikkhu knows the differentiating aspects of *Dhatu* (Elements), of *Ayatanas* (organic bases of consciousness), of *Paticcasamuppada* (the principles of a depending continuous causal law), and of *thānāthāna* (the law of spiritual dynamics). There are 18 Dhatus: Eye, material form, basis of eye consciousness; Ear, sound and basis of nasal consciousness; tongue, taste, and basis of tongue consciousness; body, touch and body consciousness; mind, phenomena and mind consciousness. Whosoever grasps and perceives these 18 Dhātus he may be called wise. Is there another category of Dhatus inquired the venerable Ananda. There is, said the Exalted One, the material Element, Liquid, Heat, Air and Ether. He who knows and perceives these six Elements may be called wise. Is there anything more questioned Ananda. There is said the Exalted One:—Happiness, Pain, Delight, Lamentation, Indifference, and Ignorance. He who comprehends these six bases may be called wise. Lord is there anything further than this? There is:—The basis of Sensual pleasure, Renunciation, Anger, Love, Cruelty and Mercy. The knowledge of these six makes one wise. Is there any more? There is:—Sense delights, Semi spiritual delights and absolute spiritual delights. He who knows these is wise. Any more Lord, asked Ananda, Yes, Ananda, the Finite, and the Infinite.

What are the Ayatanas? There are six sense organs, subjective and objective, eye and objective form, ear and sound, nose and smell, tongue and taste, body and touch, mind and phenomena. He who comprehends these is wise.

What are the principles of the dependent law of causation? *Imasmim sati, idam hoti; imassuppādā idam uppajjati. Imasmim asati, idam na hoti, imassa nirodhā idam nirujjhati.* Ignorance produces germinal karma, totalised sankaras produce consciousness; consciousness produces name and form, name and form produces the six seats of consciousness; the six seats of consciousness produce contact; contact produces feelings; feelings produce desire; desire produces clinging; clinging produces development; development produces individualised birth; birth produces decay, dissolution, grief, lamentation, sorrow, anxiety, anguish. In this wise is sorrow group generated. When ignorance and the resultant causes cease the sorrow group ceases. The Bhikkhu who sees this law of Dependent Causation may be called wise.

Who is the Bhikkhu who is proficient in the law of spiritual statics and dynamics asked the venerable Ananda, and the Exalted One answered, he who knows the law of impermanence will never entertain the erroneous idea that sankāras are permanent; such a thing is possible for the muddle-headed. That the Bhikkhu who is versed in the law of Impermanence should entertain the idea that sankhāras are productive of happiness, such

a thing could not be. Such an idea is possible to be held by the muddle-headed. The Bhikkhu who is versed in the law of impermanence should entertain that sankhāras are eternally individualised, such a thing could not be. Such an idea is possible to be held by the muddle-headed. And so on about matricide, parricide, the arhantcide, the one who attempts to take out blood from the body of the Tathāgata. The Bhikkhu who understands the law of impermanence should entertain such ideas, such a thing can never be; but to the muddle-headed such a thing is possible. That one who understands the law of impermanence should entertain the idea of creating a schism in the holy Brotherhood, such a thing could not be; but to the muddle-headed such a thing is possible. That one who understands the law of Impermanence should follow a heretical teacher such a thing could not be; but to the muddle-headed such a thing is possible. That one who understands the law of Impermanence should entertain the idea that two Aśhan Sammā Sam Buddhas should exist simultaneously, such a thing could not be, but to the muddle-headed such a thing is possible. That one who understands the law of Impermanence should entertain the idea that two universal Monarchs should exist at the same time, such a thing could not be, to the muddle-headed such a thing is possible. That one who understands the law of impermanence should entertain the idea that a woman can occupy the position of the all supreme Buddha, such a thing could not be. Such an idea is possible to the muddle-headed. That a woman should rule as the all powerful universal monarch such a thing is not possible. That a woman should rule as Sakka, or Māra or Brahmā such a thing is not possible. But a man can. That an evil doer should have the consummation of his cherished desires such a thing could not be; but a doer of righteous deeds can. A doer of righteous deeds could never feel disappointed that his cherished desires will not be consummated. The evil doer cannot expect to have a place in the happy realms, but a doer of good deeds can. Ananda at the end of the discourse was delighted, and asked the Exalted One by what name should this discourse be called and the Exalted One gave the several names as follow:—"Bahu dhātuka," "Catuparivaṭṭo", "Dhammādāso", "amata dundubhi", "anuttaro sangāma vijayo".

116. ISIGILI SUTTAM.

ඉසිගිලි සුත්තං.

Rājagaha.—The Exalted One was staying in the monastery at the summit of the Isigili Hill. Summoning the Bhikkhus He pointed out the Vebhāra hill, the Pandava hill, the Vepulla hill, the Gijjhakuta hill, and now you see this Isigili hill. In ancient days, in this hill there resided five hundred Pacceka Buddhas. Because these Pacceka Buddhas resided in this hill the people gave the name of Isigili, the hill of Rishis. And the Exalted One repeated the names of these Pacceka Buddhas :

Arittho the Pacceka Buddha lived in this hill till the end of His days ; and so did Uparittho, Tagarasikhi, Yasa, Sudassana, Piyadassi, Gandhāro, Pindolo, Upāsabho, Nitho, Tatho, Suta, Bhāvitatto, Sumbho, Subho, Methulo, Atthamo, Sumeḡho, Anigho, Sudātho, Hingu, Hingo, two Jalis, Atthako, Kosallo, Atho, Subahu, Upanemi, Nemi, Sacco, Virago, Kāla, Upakāla, Vijito, Jito, Ango, Pango, Passi, Jahi, &c.

117. MAHA CATTARISAKA SUTTAM.

මහා චත්තරිසක සුත්තං.

Savatthi.—The Exalted One was staying at the Jetavana monastery. Addressing the Bhikkhus the Blessed One said, "I will teach the Aryan Samādhī with its resultant corollaries, listen and reflect well."

What are the co-operative elements that produce the sublime psychical concentration?

Right knowledge, Right Aspirations, Right Words, Right Actions, Right Livelihood, Right Efforts, Right Mindfulness. When the heart is properly fixed on these seven principles, the Equilibrium of the Mind is produced and Peace gained.

Right knowledge leads. When right knowledge is obtained one knows what is right and what is wrong. What constitute unscientific knowledge? To entertain the idea that it is useless to give charity, to deny the truth of the law of cause and effect productive of good and evil, to deny that the world had an existence in the past and to deny a future, refraining from honouring, caring mother and father, to deny spiritual existence, to deny the existence of holy Brahmins and Sramanas who have by their own effort discovered psychical laws pertaining to here and hereafter. These erroneous views constitute unscientific knowledge.

What constitute Right knowledge? Right knowledge has a twofold variation: (1) producing desire, resulting in merits, generating causes for future evolution; (2) sublime, unproductive of desires, infinite, leading to Nirvana. The right knowledge of the first category leads to the acceptance of the positive principles and the rejection of nihilistic principles which constitute unscientific knowledge, enumerated above. Right knowledge of the second Category leading to infinite Nirvana, consists in having the sublime heart, the desireless heart, in the attachment to the Nirvanic path, in the development of Nirvanic principles, in the development of wisdom's law, and making wisdom the foundation of Power. When the effort is made to abandon evil knowledge Right knowledge develops. This effort is called Right effort. Then evil knowledge is abandoned and Right knowledge appears. Then comes Right Mindfulness, These three, Right Knowledge, Right Effort, and Right Mindfulness co-ordinate.

How does Scientific knowledge lead the way. In knowing the twofold variations of Wrong Aspirations. What is Evil aspiration? Cherishing the desire to have sensual and sexual pleasures, showing ill-will to others, and exhibiting tendencies opposed to the spirit of compassion. This is Evil Aspiration.

Righteous aspirations are twofold. Meritorious and productive of desires; nirvanic and desireless. Meritorious aspirations are threefold: to renounce sexual and sensual desires, to show loving kindness to all, to prevent cruelty.

The nirvanic aspirations are the cessation of cosmic ideations and their corollaries and practising the *dhyana* of the first stage. When the effort is made to eject evil aspirations, righteous aspirations are reproduced. How does scientific knowledge leads the way? In knowing the twofold variations of wrong and right speech. What is evil speech?

Lying, slanderous words, harsh words, unprofitable conversation. Right speech is twofold. Meritorious and cosmic, Nirvanic and desireless. Meritorious speech is that which is opposed to the variations of Wrong Speech. Nirvanic speech is absolute cessation of the fourfold tendencies of Wrong speech. To abstain from Wrong speech there should be a co-ordination of Right Knowledge, Right Effort, and Right Mindfulness.

The same with Right and Wrong Action. Wrong action consists in Killing, Stealing and unscientific sensual living. Abstinence from the threefold wrong action is Right action. Right action is Cosmic and Nirvanic.

The same with Right Livelihood. What is Evil Livehood? Livelihood gained by deceit, by dishonest means, etc. Right livelihood is twofold:—Cosmic and Nirvanic.

There is continuous inter dependence in the seven angas. Right knowledge causes Right aspiration; Right aspiration leads to Right speech, Right speech leads to Right Action; Right Action leads to Right Livelihood; Right Livelihood causes Right Exertion; Right Exertion causes Right Mindfulness, Right Mindfulness leads to Right Calm; Right Calm leads Right Wisdom; Right Wisdom to Right Emancipation. The *sekha* disciple below the Arhat, follows the Eight principle; while the arhat follows the Ten principles.

When Scientific knowledge takes precedence Erroneous Knowledge decays. Erroneous Knowledge is the representative of manifold evil principles; and these cease when scientific knowledge is produced. And so on with the remaining principles ending in Righteous Liberation. In each of the twenty aspects of Good and Evil the great Doctrine is here reproduced; and that Brahmana or the Sramana who upholds this Doctrine he rises in the world, and that Brahmana or Sramana who despises these principles, he degenerates in this life and is to be despised. There are Materialists, Nihilists, and Inactionists, even these will not be audacious to condemn this great Doctrine through fear of public criticism.

118. ANAPANA SUTTAM.

ආනාපාන සුචනං.

Sávatthi.—The Exalted One was staying at the Eastern Park in the monastery built by Visakhá, with a number of venerable Bhikkhus along with their disciples, viz., Sáriputta, Moggallána the great, Kassapa the great, Kaccáyana the great, Kotthita the great, Kappina the great, Cunda the great, and Revata, Ananda, and others. At this time each one of the venerable Bhikkhus was advising and exhorting, some ten disciples, some twenty, some thirty, some forty, and the younger Bhikkhus were able to comprehend, the doctrine in a special manner. At a time when the moon was full on the fifteenth day of the month the Exalted One was sitting in the open air, under the canopy of the sky surrounded by the congregation of Bhikkhus, and the Blessed One seeing the Bhikkhus sitting in silence, addressed them: "Persevere in this path, keep steadily your heart on this path, exert manfully to realize the unrealized."

And the Blessed One said "Established in the essence of purity is this congregation, worthy of worship and homage, and to receive gifts, for it is the field of infinite fertility. Given little increaseth much, given much increaseth ever more, such is the nature of this congregation and one rare to behold in the world. In this Congregation are some Bhikkhus who have reached the desireless condition of Arhants, some who have reached the state whence return to this earth has ceased for they have destroyed the *orāṃ bhagiya* fetters ; some who have reached the Sakadagami state who have attenuated the three fires of lust, anger and muddle headedness ; some who have reached the Sotapatti stage, having destroyed the three *sanyojana* fetters, some who practise the *yoga* of the four *Satipatthana* ; some who practise the four *Sammappadhana* ; some the four *iddhi* *pāda*, the five *indriya* ; the five *bala*, the seven *bojjhanga*, the noble Path of eight qualities, some who practise the *yoga* of universal love, some who practise kindness, some who practise the *yoga* of equal love to all, some who develop themselves by analysis of the putrifying nature of the body ; some who practise the *yoga* of development by perceiving the impermanency of phenomena: such is the nature of the Bhikkhus of this united Congregation. Productive, meritorious and yielding great fruits is *Anapana sati*, Conscious Breathing. When practised it fulfils the requirements of the four *Satipatthānas*. The practice of these four fulfils the requirements of the seven (*Bojjhangas*) principles of Nirvanic Wisdom ; these fulfil the requirements of Enlightened Liberation. How is the *Anāpāna Sati* to be practised ? At whatever spot that is quiet whether it be a forest, or at the foot of a tree, or a house uninhabited the Bhikkhu should sit, cross legged, with erect body, with consciousness fixed at the tip of the nose and the in-breathing should be taken with attentiveness, as well as the out-breathing, being conscious that the in-breathing is either long, or short, that it pervades the whole body, that the inbreathing and outbreathing are associated with joy, that the in-breathing and out breathing are associated with feelings and perceptions based on the variations of psychological and aesthetic mental processes, whose evolutions are associated with the differentiations of the resultant psychical principles of Nirvanic Wisdom.

When mindfulness is established there arises that which stimulates the development of the process of mind activity which result in stimulation of the mind to analyse, to investigate, producing psychological effort. Continued activity in the plane of analysis results in the establishment of enlightened effort whereby the feeling of Delight is produced, and so on with the establishment of other mental processes of Serenity, Equilibrium and Equanimity.

(To be Continued.)

Seven Hundred Million Cocoanuts.

The January *Bulletin of the Pan-American Union* contains a most interesting paper by Charles Melville Brown on cocoanuts in the Americas. He says:—

At the present day, on the Islands of the Bay of Panama, such as Coiba, Coibita, Jicaron, Montuos, Ladrões, and along the

south-western coast of Chiriqui in Panama, and Punta Burica and Golfo Dulce in Costa Rica, are found dense groves of wild cocoanut palms.

Cocoanuts are being planted more extensively every year in Southern Florida. Along the coast of Brazil there are wild cocoanut groves over two hundred long. In 1908 over three million acres were under cultivation in the cocoanut palm in all parts of the world. On this area there are probably two hundred and twenty million palms, bearing fully seven hundred million nuts annually, the majority of which are consumed for food purposes where produced. The product of a healthy tree properly tended may be from fifty to one hundred and twenty and even two hundred and fifty nuts annually. A safe average would be one hundred nuts per year for each palm. The best productive years are from eight to forty years, though the palm will live and continue to produce for seventy to one hundred years. The cocoanut palm seems to supply material for the largest number of uses. A ship, for example, can be made from stern to stern entirely of the cocoanut palm, with ropes and hawsers and sails made of the fibre. It may be laden with cocoanut rafters, coir, yarn, nuts, rugs, brushes, coco-nut, arrack, copra, oil and poonac. Thus the vessel may actually built and laden with the cocoanut tree alone. 1883 a ship wrecked crew lived on an island there for a month on nothing but cocoanuts and occasionally fish. They flourished and gained weight. The cocoanut palm is distinguished as a halophyte, growing best in salt marshes along the sea coast, or partly in salt water. It thrives best in low sandy soils within the influence of the sea breezes. Unearned increment on the great scale seems to be advancing in the neighbourhood of the Panama Canal. "Both coasts of Panama are already profiting by their proximity to the Panama Canal, and new plantations on a much larger scale are already being set out in anticipation of the opening of the canal."

Prayers for Rain.

CONCLUSION OF BOMBAY CEREMONIES.

Bombay, 25th July.

The Hindu ceremony that commenced on Wednesday at Mulji Jetha cloth market to offer prayers for rain was concluded yesterday as already reported. Preparations were then made to carry the idol to the sea. A large bullock cart, gaily decorated and filled with young native tom-tom players attired in yellow robes, drove up to the entrance of the market followed by a flower-festooned palanquin, and, amid the deafening noise of the band, the officiating priest reverently brought out the idol garlanded with

flowers and with an auspicious mark of red paint, and placed it gently in the palanquin. Brahmins swarmed round the sacred vehicle and formed the vanguard of the procession. Behind them walked a party of "Ghatis" about 200 in number singing hymns, dealers in cloth and other petty traders who had closed their business in the afternoon.

The profession was fairly large, being well over three thousand, in numbers but it was not nearly so large as was looked for, though it swelled considerably as it wended its way through to the seashore. Care had been taken to avoid any disturbance and everything passed off quietly.

One of the most interesting features of the programme was that at one point two hundred children of the Lady Northcote Orphanage and other Hindu orphanages joined the procession and sang a hymn specially composed invoking the gods' help in this time of trouble. As the procession wended its way through the different localities, particularly through the Marwari Bazaar, crowds of devout Hindus joined it and followed the palanquin which, covered with a scarlet umbrella, occupied the centre of the procession, to its destination.

The sea was reached about seven o'clock, an hour much later than was anticipated. The concluding rites were then performed. The last salute to the idol was given by those present. A party of Brahmins then put the idol in a country craft which was steered out till deep water was reached not without considerable risk to the occupants owing to a heavy swell which several times threatened to overturn the boat. The idol was then lowered into the sea amid the shouts of the people, who lined the shore. Many of the processionists stayed behind to take a seabath, a piece of religious duty generally performed after such a ceremony as this.

Through Japanese Spectacles.

Who does not love Yoshio Markino? For his trueness is it or for the universality of his brotherliness or for his sincere laying bare to us of the soul of Japan which is himself—as he says: "We Japanese have each our own bodies, but our conscience is only one conscience, common to all of us. Therefore it is most selfish to kill the sacred conscience, which is common to others for the sake to save our own life. . . . There is always something higher and nobler than our life. That is our human dignity. I always feel I am an interpreter between England and Japan, and I want to introduce to all the English readers the different morals of Japanese people."

Again and again he tells us of his gratitude to and admiration

for his London friends; he seems to view their virtues through a rose-coloured magnifying glass, and their defects through the veil of his own kindly, sympathetic nature. He is madly in love with the Britons, he assures us repeatedly, and yet with consummate skill he lays bare their weaknesses. The delicacy of his touch is marvellous, but far more amazing is his magic faculty of suffusing his victim with the tenderest, warmest understandingest love. One feels that immersed in such an atmosphere, vivisection at his hands would be a delight. This subtle atmosphere permeates all his books, and one feels timid about quoting extracts, because, taken out of the opalescent airs of his sympathy, they may seem harsh and crude. However, here is his one and only criticism of his adored Britons: "As long as no business is concerned, they all are perfectly darlings. I often notice my English friends change their expression and knock the table with their fists and say, 'Ah, but this is business!' For business laughter gets serious, and drunkards get sober, friends quarrel, and lovers depart each other. English husbands would bring their wives to the court, all for the business matter. In Japan we have some unwritten law and invisible spirit which has been overruling all Samurais. This is called Bushido and sometime the Soul of Old Japan; it is Honour. In England business has the power almost the same with Honour in Japan. If this business soul is used properly it is just as graceful as the soul of Honour. They both ought to come to the same finishing point, that is to say one who esteem Honour shall have business fair, and the best business men shall esteem Honour. . . . Frankly, I cannot bear if one thinks of a few shillings more than a warm-hearted friendship. When the soul of business is misled by some inferior human, it is beyond what I can bear. These sorts of people often think that they can easily take advantage of me because I am 'soft'. How greatly they are mistaken of me! It is only my etiquette not to struggle a little money matter with them in fear that it would injure our noble humanity. . . . One day some friends asked me how was about the religious in Japan. That was a very difficult question to me. It is fact that I was at an American Missionary College in Japan and studied the Bible lessons for four years. But among us the Christians were looked down upon as not highly educated. I think the main reason was that those terribly ignorant and uneducated American missionaries in Japan were talking and doing too much nonsenses. They were foolishly preaching that 'the real Christian' should not worship any person—even the Emperor. But at a London music-hall performance where an imitation of the King was given all the auditors stood up and so gracefully paid their homage. It struck my feelings very much indeed. . . . If foreign missionaries *must* be sent to Japan, I sincerely wish they should be from those refined Britons who worship even the imitation of the King.

My idea is that peoples ought to stick to the religion in which they were born and brought up. . . . It is the sweetest part of the human life. Indeed the religious could not be served by any logic. If one tries to attack other's faith by his own logic he would only injure the heart of his friend. The early Christians were most wonderful. What could be more beautiful than their faith for which they sacrificed their lives. . . . But nowadays most of those so-called earnest Christians are nothing more than masked hypocrites. I have had much experience with these sorts of peoples. There is another kind who is not so bad but their faith is so miserably shallow. They say 'this is God's will' and 'that is God's will.' If they see one whose heart is aching with misery they say: 'Oh, you have no faith in God.' Some great Buddhist priest in Japan said: 'Those who talk too much of Buddha with their mouths are not real Buddhists.' The real Buddhism dwells in the hearts of those who are silent."

Churchmen and Cremation in England.

There are some very devout Christians who have not yet made themselves comfortable with reference to the religious justification of cremation. The Church of England, however, as a whole, has come to recognise that this method of disposing of dead bodies is likely to become much more general as time goes by. The House of Laymen recently appointed a committee to consider the form of service which should be used upon such occasions. The principal point of difference arose upon the question whether the service should be used before the body was consumed in the flames or only over the residuum. The majority of the committee arrived at the conclusion that the ritual should be observed before and in immediate connection with the committal of the body to the furnace.

In the report presented to the House of Laymen yesterday, the view was expressed that the words "Ashes, to ashes, dust to dust" were as inapplicable as they were in the committal of a body to the sea, and they recommended the substitution of the words "we commit his body to the fire to be dissolved." The Chairman of the committee argued that the residuum only consisted of a little chloride of iron and a little phosphate of calcium, and was not representative of humanity. It was, therefore, in his opinion, not a proper subject for the recitation of a Christian service. He instanced the strange case of a lady who carried the ashes of her deceased husband about with her wherever she went until she left them in a cloak-room at a railway station, and they were carried away by a stranger in mistake for a parcel of workmen's tools,

The views of the Committee, however, did not commend themselves to the clergymen and laymen to whom the report was submitted. On the motion of Canon Hensley Henson it was resolved that the ashes should be taken to represent the body, and the words of committal used as they were lowered into the ground.

The whole attitude of the Church of England to the question of cremation is gradually changing. It is pretty certain that, within another century, largely owing to the disappearance of religious objections to the new method, the present insanitary procedure will be entirely superseded in this country.

The 2500th Anniversary of Buddha.

"This is the 2500th anniversary of Buddha's attainment of enlightenment. The Anagarika Dharmapala and the Maha-Bodhi Society are of opinion that the exact date of the anniversary was the 12th of May. So on that day and the day after there were celebrations of the great event by the Buddhists of Calcutta, others also joining them. On the 12th, in the Sadharana Brahma Samaj Chapel, Calcutta, Babu Krishna Kumar Mitra and Pandit Sitanath Tattwabhusan spoke on the life and teaching of Buddha. Perhaps there were celebrations in other places to; though nowhere in India did the occasion evoke that enthusiasm and receive that wide recognition of its greatness which it ought to have done. It is sad to reflect that though we often worship jackals, nay, even the merest vermin, we do not do homage to this Lion among them. But so far as India is concerned there is no question that the greatest WORLD force that she has given birth to has been Buddha. No other son of India has ever wielded a wider spiritual sway over mankind, no other has been so great a civiliser."

So says the Editor of the "Modern Review" of June. In the "Hindustan Review" for June Professor H. G. Rawlinson writes on the same subject.

After telling again the story of the great religious founder, the Professor derives from it four chief lessons. First its intensely practical character. The ideal of Buddhist religion is, (1) to cleanse one's own heart, (2) to love and help our fellowmen. Second its independence "Man is man's own Saviour." Third its splendid altruism, "love for all men, and the power of inward culture over the human heart. These are the keynotes of the Buddhist faith." Finally, the cosmopolitan character of that faith. Perhaps, he says, if ever the East finds unity and lasting peace, it may be under the great creed which expresses in so universal a form the mighty truths of Indian Wisdom.

The "Review of Reviews" July 1911.

News and Notes.

An important step towards close co-operation between missionary societies was taken last week. A conference of representatives

Missionary Co-operation.

of nearly all the societies of the kingdom has been sitting at York. The representation was based on the scheme adopted for the World Missionary Conference in Edinburgh. Dr. Eugene Stock and Dr. Wardlaw Thompson were appointed chairman, with F. H. Hawkins and Mr. W. M. McLachlan secretaries. About 70 representatives of the societies were present. Among the questions dealt with were the relations of foreign missions to Governments and to the Press, the laymen's missionary movement, and the proposed international review of missions. It was decided to hold such a conference every year. A provisional constitution was adopted, and the conference elected a standing committee, with the Rev. Cyril Bardsley, of the Church Missionary Society, as chairman, and Mr. F. H. Hawkins, London Missionary Society, as Secretary.

Mr. Walter Savill, of Finches, Linfield, Sussex, and of Billiter-street, E.C., shipowner, ship and insurance broker, who died on May 4, aged 74, left estate of the gross value of

A Millionaire's Will. £1,620,101, of which the net personalty has been sworn at £1,583,983.

The testator left to his wife £3,000, his personal effects, horses, carriages, live stock, and consumable stores absolutely, and the use for life of an annuity of £8,000 and of his residence Finches and the farm known as Kenwards, adjoining, and of his residence in Queen's-gardens, Hove, and of all his household effects and farm and garden stock. He allotted £12,000 to charitable purposes and the remainder of his property to various relatives and descendants, but added :—" If either during my life time or after my death any child or remoter issue of mine shall not profess the Protestant religion, or shall forsake the Protestant religion and adopt the Roman Catholic or any other religion, then and in every such case, and as from the occurrence of such event, such child or remoter issue of mine shall absolutely forfeit and lose all share and participation in, and right or power over, the principal and income of all and every part of my residuary estate then not actually paid or transferred." He stated further :—" By the expression ' the Protestant religion ' I mean Christian religion which protests against the errors of the Church of Rome."

The duties payable on the property will amount to about £260,000. This is the first millionaire estate of the current financial year.

Tolstoy's Estate. The Government is arranging for the purchase of Yasnaya Polyana, the estate of the late Count Tolstoy, for £50,000.

£1,000 for Orphan Scholarships. In recognition of the devotion with which the Metropolitan Police invariably discharge their duties, and realizing that there will be a specially heavy strain on them during the Coronation period, Queen Alexandra has given the sum of £1,000 to provide two scholarships of £20 for a boy and girl of the Metropolitan and City Police Orphanage under such conditions as the Governing Body of that institution may determine. The recipients will be known as the Queen Alexandra Scholars of the year.

Mrs. Frances Somes, of St. Andrew's House, Parkstone, Dorset, who died on February 27, aged 85, widow of Mr. Joseph Somes, at one time M.P. for Hull, left estate of the gross value of £101,146 2s. 5d., of which the net personalty has been sworn at £100,837 18s. 7d. Mrs. Somes stated in her will:—"My funeral is to be as simple as possible—no mourning coaches. I do not wish the light excluded from the house immediately after my decease. Our merciful Father gives us light to cheer us, and I think it a wrong custom to exclude it at the very time we ought to be asking for strength to enable us to submit to what must be a trial even when we know it to be the better for the departed one."

After several bequests to relatives she left the residue of her property to such nephews and grand-nephews and such of her husband's nephews and grand-nephews, whose names are mentioned in her will or codicils, who may be total abstainers and non-smokers at the time of her death and shall have been such for a period of 12 months before her death, directing that her trustees are to be satisfied with a statutory declaration from each such nephew or great-nephew as the case may be that he has been a total abstainer from alcohol and tobacco for such period. She expressed the hope that these nephews and great-nephews will at all times continue so to abstain.

We have written to friends and our co-religionists in Japan, Burma, Siam and other countries to take part in the Pan-Buddhist Conference which is proposed to be held at the Deer Park, Benares, where 2500 years ago the Tathāgato preached the first (Dhamma,) discourse in establishing the great Religion of Altruistic Activity and Compassion which has to-day a larger number of followers than any other Religion. The Religion

**The Pan-Buddhist
Conference,**

of the Buddha is spreading fast in civilized lands, and the more the enlightened people are brought in contact with the sublime principles of the Great Doctrine the better it would be for Truth and Humanity. Will our Buddhist Brothers co-operate with us to make the Pan-Buddhist Conference a success. We should meet and discuss such subjects as are necessary for the dissemination of the Doctrine in non-Buddhist lands. The Buddhists are being accused by their European friends of adopting superstitions foreign to the teachings of the Great Teacher, and the accretions of the past 1500 years have to be removed, if we wish to have the primitive teachings of the Blessed One. Intelligent Buddhists imbued with the spirit of Truth and Compassion should assemble at the sacred spot in October or November next, and formulate a programme to suit the modern spirit of inquiry. The King of Siam is the only Buddhist King alive, and as the opportunity is great we suggest that His Majesty should be asked to appoint a Minister, whose duty would be to make arrangements for the success of the Conference. If the Conference is held in December, a day or two after the Delhi Coronation Darbar of the King Emperor, many visitors from Burma, Siam, Japan and China could take part. It is more than a coincidence that the two great events should occur in the same year. The subject is great and we therefore solicit the cooperation of all enlightened Buddhists throughout the world.

At the Deer Park visitors will see the wonderful work accomplished by the ancient Buddhists. The Government of India with enlightened liberality has expended about Rs. 60,000 for the conservation of these priceless relics of ancient Buddhism. The beautiful building now to be seen at the historic spot for the preservation of the sculptures has cost the Government about Rs. 40,000. To see the ancient sculptures is to admire them. This historic occasion should not be forgotten by the Buddhist King of Siam. Let us sincerely hope that his name will go to posterity as the King who patronised the 2500th Anniversary Pan-Buddhist Conference at Benares.

Correspondence.

ON THE WORD OM.

Sir,—Will you please enlighten me on the following subject:—Did Lord Buddha after His enlightenment, in His public (*i. e.*, to the world at large or to His followers in general), private (*i. e.*, to the Bhikkhus only or only to His followers and Bhikkhus in viháras or elsewhere when the general public was not present), teachings (*i. e.*, in a secret school like Masonry or other such

School) use the word AUM (which is said to be Brahminical), or any other word or words of like importance?

The query is suggested by the following question and answer.

Q to Mr. C. W. Leadbeater, F. T. S., by a friend :

Did Lord Buddha in His time attach any value, in His private or public utterances, to the Sacred Word "Aum" or any other such like word or words?"

A of Mr. C. W. Leadbeater :

"The Lord Buddha was a Hindu of the Khattriya Caste, and therefore He unquestionably employed the Sacred Word "Aum" in various phrases and Mantrams, just as did other Hindus of the same Royal Caste. You must understand that the Initiation of the Buddha is an exceedingly lofty one, and that He was consequently possessed of the fullest knowledge as to the power and effect of the Sacred Word, or of any other Mantram."

It will be of immense benefit to all, if both the schools of Buddhism state their views on the subject fully, giving in support internal and external evidence.

Thanking you in anticipation.

I beg to remain yours truly

'A STUDENT.'

Bombay, 22 May, 1911.

In reply to the above we have to state that in the Pali Pitakas no mention is made of the so called sacred word "Aum". In Ceylon there is a class of magicians who use the word "Aum" or Om in their mantras when they are called upon to practise their incantations to drive out the "yakkhas." These "kattadiyas" are professional exorcists, and they are invited by the Sinhalese Buddhists, whenever the astrologer after consulting the horoscope advises to propitiate the gods, who are supposed to protect humanity. The kattadiyas have their own jargon, and at the commencement of each "mantra" the word "Aum" is repeated. For instance "Om nila pita lohita odata manjeshtta prabhasvara Buddha gambhira gidi gidi pambu pambu addad dahare dah". Even among the wild Vedddhas the word "Aum" is used when they propitiate their own gods.

The Buddha especially was against all kinds of necromantic hallucinations. He classed all kinds of magic and mantras under the category of "tiracchana vijja." There is no esotericism in Buddhism. The only esotericism is to be found in the "uttari manussa dhamma" which by right belongs to the Bhikkhus as a body and not to the laymen.—*Ed. M. B. J.*

LITERATURE.

This list, of course, does not aim at completeness, but is meant as a help for more detailed studies. A Buddhist bibliography is given by A. T. Edmunds in the *Journal of the Pali Text Society*, 1903]

1. H. Oldenberg—*Buddha: his Life, his Doctrine, his Order*. Translated from the German by W. Hoey. London 1888.
2. T. W. Rhys Davids—*Buddhism; being a Sketch of the Life and Teachings of Gautama, the Buddha*. S.P.C.K. Twenty-first thousand. 1907.
3. T. W. Rhys Davids—*Buddhism: its History and Literature*. (American Lectures on the History of Religions.) New York and London, 1904. Second edition.
4. T. W. Rhys Davids—*Lectures on the Origin and Growth of Religion as illustrated by Some Points in the History of Indian Buddhism*. London, 1881.
5. H. Kern—*Manual of Indian Buddhism*. Strasburg, 1896.
6. C. F. Koeppen—*Die Religions des Buddha*. 2 vols. Berlin, 1857-1859. Reprint, 1906. (The first volume deals with the Buddha and his Doctrine.)
7. R. Pischel—*Leben und Lehre des Buddha*. Leipzig, 1906.
8. P. Dahlke—*Buddhist Essays*. Translated from the German by Bhikkhu Silacara. London, 1908.

II. TRANSLATIONS FROM THE BUDDHIST CANON.

9. T. W. Davids and H. Oldenberg—*Vinaya Texts*. 3 vols. (Sacred Books of the East, vols. xiii., xvii., xx.)
10. T. W. Rhys Davids—*Buddhist Suttas*. (Sacred Books of the East, vol. xi.)
11. T. W. Rhys Davids—*Dialogues of the Buddha*. London, 1899.
12. T. W. Rhys Davids—*The Questions of King Milinda*. (Sacred Books of the East, vols. xxxv., xxxvi.)
13. T. W. Rhys Davids—*Buddhist Birth Stories; or Jātaka Tales*. Vol. i. London, 1880.
14. F. Max Müller and V. Fausbøll—*The Dhammapada and the Sutta Nipāta*. Translated. (Sacred Books of the East, vol. x.)
15. K. E. Neuman—*Der Wahrheitspfad (Dhammapada)*.
16. C. Duroiselle—*Dhammapada Atthakathā: A Commentary to the Dhammapada*. Translated in the periodical *Buddhism*, vol. ii., Rangoon, 1905-1908.
17. (Mrs.) C. A. F. Rhys Davids—*Dhamma Sangani: A Buddhist Manual of Psychological Ethics*. (Oriental Translation Fund, New Series, vol. xx.) London, 1900.
18. H. C. Warren—*Buddhism in Translations*. (Harvard Oriental Series, vol. iii.) Cambridge, Mass., 1900. Second issue.
19. P. Carus—*The Gospel of Buddha*. Chicago, 1900. Seventh edition.

20. T. Dutoit—Das Leben des Buddha. (Translation of texts relating to the life of the Buddha.) Leipzig, 1906.

III. EARLY HISTORY OF BUDDHISM IN INDIA.

21. V. A. Smith—The Early History of India. Oxford, 1908. Second Edition.
22. V. A. Smith—Asoka. (Rulers of India Series.) Oxford, 1901.
23. T. W. Rhys Davids—Buddhist India. (Story of the Nations Series.) London, 1903.
24. A. F. R. Hoernle and H. A. Stark—A History of India. Cuttack, 1905.
25. A. Grünwedel and T. Burgess—Buddhist Art in India. London, 1901.
26. A. Foucher—L'Art Gréco-bouddhique du Ghandâra. Paris, 1905.
27. Megasthenis Indica, edited by E. A. Schwambeck. Bonn, 1846.
28. L. de la Vallée Poussin—Les Conciles Bouddhiques : I. Les Deux Premiers Conciles. Louvain et Londres, 1905.
29. E. Hardy—König Asoka. Mainz, 1902.
30. A. Cunningham—The Stupa of Bharhut. London, 1879.

IV. LATER DOCTRINAL DEVELOPMENT (Mahāyāna).

31. Tāranātha's Geschichte des Buddhismus in Indien. Uebers. v. A. Schiefner. Petersberg, 1869.
32. W. Wassiljew—Der Buddhismus : seine Dogmen, Geschichte, und Literatur. 1 Teil. Petersburg, 1860.
33. Asavghosha's Discourse on the Awakening of Faith in the Mahāyāna. Translated by T. Suzuki. Chicago, 1900.
34. T. W. Rhys Davids—On the Eighteen Schools of Buddhism.

Journal of the Royal Asiatic Society, 1891-92.

35. T. Minayeff—Recherches sur le Bouddhisme. Trad. par M. A. Pompignan. Paris, 1894.
36. L. de la Vallée Poussin—Bouddhism : Etudes et Matériaux. London, 1891.
37. T. Suzuki—Outlines of Mahāyāna Buddhism. London, 1907.
38. The Sadharma-Pundarikā; or, The Lotus of the True Law, Translated by H. Kern—(Sacred Books of the East vol xix.)
39. Mahāyāna Texts. By E. C. Cowell, F. Max Müller, and S. Takakusa. (Sacred Books of the East, vol. xlix.)
40. The Fo-Sho-Hing-Tsan-King : a Life of Buddha. By Asvaghosha. Translated by S. Beal. (Sacred Books of the East, vol. xix.)
41. P. E. Foucaux—Le Lalita Vistara. Trad. du Sanscrit (Annales du Musée Guimet, Vol. vi.) Paris 1884.

V. THE CHINESE PILGRIMS IN INDIA.

42. T. Legge—A Record of Buddhistic Kingdoms. By the Chinese monk Fa-hien. Oxford, 1886.
43. H. A. Giles—Record of the Buddhistic Kingdoms. Translated from the Chinese. Shanghai, 1877.
44. St. Julien—Histoire de la Vie de Hiouen-Tsang et de ses Voyages dans l'Inde, depuis l'an 629 jusqu'en 645. Paris, 1858.
45. St. Julien—Mémoires sur les Contrées occidentales. Trad. du Sanscrit en Chinois en l'an 548, par Hiouen-Tsang, et du Chinois en Français. Paris, 1857.
46. S. Beal—Si-Yu-Ki: Buddhist Records of the Western World. Translated from the Chinese of Hiuen-Tsiang. 2 vols. London, 1906. (Reprint.)
47. S. Beal—The Life of Hiuen-Tsiang. London, 1888.
48. Th. Watters—On Yuan Chwang's Travels in India, 629-545 A.D. Edited by T. W. Rhys Davids and S. W. Bushell. 2 vols. London, 1904-05.
49. S. Beal—Travels of Fah-Hian and Sung-Yun, Buddhist Pilgrims from China to India. Translated from the Chinese. London, 1869.
50. J. Takakusu—A Record of the Buddhist Religion—by I-Tsing. Translated. Oxford, 1896.
51. S. Lévy et E. Chavannes—L'Itinéraire d'Ou Kong (751-790). Trad. et annoté. Paris, 1895.

VI. BUDDHISM IN CEYLON.

52. The Mahāvansa. Translated by G. Turnour (first part) and L. C. Wijesinha (second part). Colombo, 1899.
54. The Dipavansa. Edited, with an English translation, by H. Oldenberg. London, 1879.
54. W. Geiger—Dipavansa und Mahāvansa. Leipzig, 1905.
55. W. Geiger—The Dipavansa and the Mahāvansa, and the Historical Tradition in Ceylon. (Indian Antiquary, vol. xxxv. part 544.)
56. R. Spence Hardy—Eastern Monachism. London, 1860.
57. R. Spence Hardy—A Manual of Buddhism in its Modern Development. Translated from Singhalese manuscripts. London, 1880.
58. R. S. Copleston—Buddhism, Primitive and Present, in Magadha and in Ceylon. London, 1908. Second edition.
59. Sir James Tennent—Ceylon. 2 vols. London, 1860. Fourth edition.
60. H. W. Cave—The Ruined Cities of Ceylon. London, 1900.
61. J. de Grey-Downing—Ceylon, Past and Present. *Buddhism*, vol. ii., p. 89 *et seq.*, p. 253 *et seq.*

62. The Dathāvansa; or, The History of the Tooth Relic of Gotama Buddha. Translated by M. C. Swamy.

VII. BUDDHISM IN BURMA.

63. P. Bigandet—The Life or Legend of Gaudama, the Buddha of the Burmese. 2 vols. London, 1880. Third edition.
64. Shway Yoe—The Burman: his Life and Notions. London, 1896.
65. H. F. Hall—The Soul of a People. London, 1903.
66. Sangermano—The Burmese Empire a Hundred Years ago. With Introduction and Notes by J. Jardine. Westminster, 1893.
67. M. Symes—An Account of an Embassy to the Kingdom of Ava in the Year 1795. Edinburgh, 1827.
68. The Gazetteer of Upper Burma and the Shan States. Rangoon, 1900.
69. Taw Sein Ko: The Introduction of Buddhism into Burma. In the periodical *Buddhism*, vol. i., p. 585 *et seq.*
70. Reorganization of the Sangha in Upper Burma. *Buddhism*, vol. ii., p. 107 *et seq.*
71. Sir R. C. Temple—The Thirty-seven Nats: a Phase of Spirit Worship prevailing in Burma. A Native Account of the Thirt-seven Nats; being a Translation of a Rare Burmese manuscript. *Indian Antiquary*, vol. xxxv., p. 217 *et seq.*

VIII. BUDDHISM OF THE SHAN STATES, SIAM, CAMBODIA, ANNAM.

73. G. W. Bird—Wandering in Burma. London, 1897. (On the Buddhism of the Shan tribes.)
74. H. Alabaster—The Wheel of the Law. London, 1871.
75. G. E. Gerini—A Retrospective View and Account of the Origin of the Thet Maha Ch'at Ceremony. Bangkok, 1892.
76. G. E. Gerini—Chulakanta Mangala; or, The Tonsure Ceremony as Performed in Siam. Bangkok, 1895.
77. G. E. Gerini—Siamese Archæology. In *Journal of the Royal Asiatic Society*, 1904, p. 233 *et seq.*
78. E. Lamairesse—La Vie de Bouddha, suivie du Bouddhisme dans l'Indo Chine. Paris, 1892.
79. A. Leclère—Le Bouddhisme au Cambodge. Paris, 1899.
80. Dumoutier—Notes sur le Bouddhisme Tonkinois. *Revue d'Ethnographie*, 1888.

IX. BUDDHISM IN TIBET.

81. L. Feer—Analyse du Kandjour et du Tanjour. (Annales du Musée Guimet, vol. ii) Paris, 1881.
82. L. Feer—Fragments Extraits du Kandjour. Annales du Musée Guimet, vol. v.) Paris, 1883.

83. C. F. Koeppen. See No. 6 of this list.
84. E. Schlagintweit—Buddhism in Tibet. Leipzig and London, 1863.
85. L. A. Waddell—The Buddhism of Tibet, or Lamaism, London, 1895
86. L. A. Waddell—Lhasa and its Mysteries. London, 1905.
87. L. A. Waddell. Translation of a Tibetan guide-book in Journal of the Bengal Asiatic Society, 1895, p. 259 et seq.
88. P. Landon. Lhasa. vols. London, 1905.
89. E. Candler. The unveiling of Lhasa, London, 1905.
90. Gr. Sandberg, Tibet and the Tibetans, London, 1906.
91. A. Grunwedel—Mythologie des Buddhismus in Tibet und der Mongolei. Leipzig, 1900.
92. G. Huth, Geschitschen herausg. u. ubers. 2 Bde. Strassburg, 1892, 1896
93. W. Simpon—The Buddhist Praying-Wheel. London, 1896.
94. J. de Gray-Downing—The Lama Praying-Wheel. Buddhism vol. i., p. 613 et seq.
95. Chandra Das—Sam Ye. Buddhism, vol. ii., pp. 48-57
96. Chandra Das—The Foundation of Lh'assa and its Two Great Shrines. Buddhism, vol. i., p. 575 et seq

X. BUDDHISM IN CHINA.

97. Bunyiu Nanji—A Catalogue of the Chinese Translation of the Buddhist Tripitaka. Oxford, 1883.
98. S. Beal—A Catena of Buddhist Scriptures from the Chinese. London, 1871.
99. S. Beal—Abstract of Four Lectures on Buddhist Literature in China. London 1882.
- 100 S. Beal—Buddhism in China. S P C K London, 1884
- 101 J Edkins—Chinese Buddhism London, 1893 Second edition
- 102 J Edkins—Religion in China London, 1893 Second edition
- 103 E H Parker—China and Religion London, 1905
- 104 I I M de Groot—Le Code du Mahayana en Chine, Amsterdam 1893
- 105 I I M de Groot—The Religious System of China Vols i to v Leyden, 18k2-1907
- 106 C Puini—Enciclopedia Sinica-Giaponsee A translation into Italian of parts of the Wa kan san sai tu ye
- 107 E I Eitel—Handbook of Chinese Buddhism ; being a Sanskrit-Chinese Dictionary Hongkong, 1888 Second edition
- 108 C de Harlez—Vocabulaire Bouddhique Sanscrit-Chinois Leide 1897
- 109 A Wylie Notes on Chinese Literature (Pages 204-215 on Buddhist books) Shanghai, 1901 New edition
- 110 C de Harlez—Les Quarante-deu Lecons de Bouddda, ou le King des XLII Sections Paris, 1899
- 111 W Schott, Uber den Buddhaismus in Hochasien und in China (Partly a translation of the book Ching t'u wen) Berlin 1846
- 112 T Richard Guide to Buddhahood ; being a Standard Manual of Chinese Buddhism Translated Shanghai, 1907
- 113 T Watters, The Lohan of Chinese Buddhist Temples, Shanghai, 1809
- 114 D. T. Macgowan—Self-Immolation by Fire in China. *Chinese Recorder*, vol. xix., No. 11, p. 508 et seq.

- 115 G. Miles—Vegetarian Sects. *Chinese Recorder*, vol. xxxiii., No. 1, p. 1 *et seq.*
 116 S. W. Bushell—Chinese Art. 2 vols. London, 1904, 1906.
 On the Chinese Pilgrims in India, see above, No. 42-51.

XI. BUDDHISM IN KOREA.

There exists no special work on Korean Buddhism. Some valuable material may be found in different articles of the following periodical—
 117 *The Korea Review*, a monthly magazine. Seoul, 1901-1906.

XII. BUDDHISM IN JAPAN.

- 118 W. E. Griffis—The Religions of Japan. New York, 1896. Third edition.
 119 Bunyiu Nanjio—A Short History of the Twelve Japanese Buddhist Sects. Tokyo, 1886.
 120 Ryaun Fujishima—Le Bouddhisme Japonais. Paris, 1889.
 121 W. W. Knox—The Development of Religion in Japan. New York, 1907.
 122 E. M. Satow and A. G. S. Hawes—A Handbook for Travellers in Central and Northern Japan. London, 1884. (This second edition of Murray's Handbook contains more details on Buddhism than the other editions)
 123 G. Migeon—Au Japon : Promenades aux Sanctuaires de l'Art. Paris 1908.
 124 C. Netto and G. Wagener—Japanischer Humor. Leipzig, 1901.
 125 W. Anderson—A History of Japanese Art *Transactions of the Asiatic Society of Japan*, vol. vii., part iv. Tokyo, 1889.
 126 L. Hearn—Gleanings in Buddha-Fields. Boston and New York, 1898
 127 L. Hearn—In Ghostly Japan Boston. 1903
 129 Anesaki-Masahar—Religious History of Japan: An Outline With two Appendices on the Textual History of the Buddhist Scriptures Tokyo, 1907
 130 S. Kuroda—Outlines of the Mahayana Tokyo, 1893
 131 A. Lloyd—Developments of Japanese Buddhism. *Transactions of the Asiatic Society of Japan*, vol. xxii., part iii., p. 337 *et seq.*
 132 A. Lloyd—The Praises of Amida : Seven Buddhist Sermons, translated Tokyo, 1907.
 133 J. Troup—On the Tenets of the Shinshiu, or True Sect of Buddhists. *Transactions of the Asiatic Society of Japan*, vol. xiv., part i., p. *et seq.* Yokohama, 1886
 134 J. Troup—The Gobunsho, or Ofumi, of Rennyo Shonin. *Transactions of the Asiatic Society of Japan*, vol. vii., part iv., p. 267 *et seq.* Yokohama, 1899.
 135 T. M. James—A Discourse on Infinite Vision. *Transactions of the Asiatic Society of Japan*, vol. vii., part iv., p. 267 *et seq.* Yokohama, 1889
 136 T. Suzuki—The Zen Sect of Buddhism. *Journal of the Pali Text Society*, 1906-07.
 137 H. Haas—Die Secten des Japanischen Buddhismus. Heidelberg 1905
 138 H. Haas—Die Kontemplative Schulen des Buddhismus Tokyo 1905
 139 Kobayashi—The Doctrines of Nichiren, with a Sketch of his Life Shanghai, 1893.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XIX.

SEPTEMBER,

2455 B. E.
1911 A. C.

No. 9.

The Mental Struggle in the Churches.

In theology the words of Thomas Paine seem to be eternally applicable—"These are the times that try men's souls." In modern days theology has had to fight for its life, and now the struggle has become keener than ever. The vessel of faith is rolling in the wash of mighty seas, its cargo has been thrown overboard, and its company are desperately pulling for the shore.

There appear at present to be the makings of a very pretty quarrel among the advanced critics. Professor W. B. Smith, a theologian of known ability and attainments, sneers at the Higher Criticism, though some of his conclusions go far beyond it. Dr. K. C. Anderson declares that the results of the Higher Criticism are fatal to Liberal Christianity. Professor B. W. Bacon retorts that it is the mythical explanation favoured by those gentlemen that has collapsed. The Rev. Richard Roberts's article on "The Collapse of Historical Christianity" will be fresh in the memory of our readers. Thus it is a case of collapse all round. It looks as if the critics, having defeated orthodoxy on the stricken field, are dismayed at the meagreness of the spoil.

Rationalists must be grateful to these learned writers for carrying on with so much skill and vigour what is practically a campaign for Rationalism. They have proved up to the hilt the justice of those objections to "revelation" for which Freethinkers have

been so roundly abused. The venerable system of Christian dogma, with all its concomitant absurdities has been given up by even the more conservative of modern critics. Doctrines which were once considered beyond doubt or cavil are quietly put on one side as not worth discussion. This is a great and striking change. What does it portend?

Some examples must be given of the new wine which is bursting the old bottles, and in this respect the article "Whitherward?" by the Rev. K. C. Anderson, in the *Hibbert Journal* of January last, is particularly serviceable. With the utmost candour he admits that "as a result of the work of the Higher Criticism the four Gospels are a complete wreck as historical records." Neither the fourth Gospel, nor even the Synoptics, can be depended upon in the least degree as authorities for a historic Jesus. The despised Freethinker has been saying this for generations, but the apologists elaborately refuted every objection, and proved a thousand times over that the Gospel accounts must be accurate in the smallest detail, because they were of course divinely inspired. Now, however, that the work of destructive criticism has been done all over again by the clergy themselves its results are, of course, irresistible. It has taken the liberal clergy a very long time to reach the conclusions of Paine, Bradlaugh, and Ingersoll about the Bible, but the echo is certainly effective.

Dr. Anderson's view is that the narratives of the New Testament have spiritual value—not, as an orthodox writer would contend, a value derived from their reality as genuine records of events, because the events never happened; but a psychological and eternal truth, of which the event narrated is merely a symbol. "It is impossible," he says, "to regard as historical the Temptation, the Transfiguration, the cleansing of the Temple, and the numerous miracle incidents with which the Gospels are filled; and if there is no other way of reading them than as historical facts, then they must go on the rubbish-heap of the world."

Now Dr. Anderson may be right or wrong in maintaining that the spiritual interpretation of these accounts is the only true one. What the world cannot forget is that their historical truth has been and is laid down as an essential part of morals, and that men who doubted it have been roasted alive. Fortunately for himself, Dr. Anderson lives in an age when, thanks to sceptical courage, disbelief does not spell disaster, moral or physical.

"The word 'Christ,'" proceed Dr. Anderson, "becomes a symbol of the soul in its spiritual aspect." The Crucifixion "is an eternal happening that most intimately concerns every man in his inward nature, and the story of the Crucifixion in the Gospels is but the shadow of that." It is a pity none of the Gospel writers

dropped a hint to this effect; they might have averted untold shedding of ink—and blood. In the same way, the Resurrection simply presents us with a picture of Jesus as “the Conqueror of Death and the Giver of Life, King of Kings and Lord of Lords. How could this sublime truth be revealed save by means of vision and symbol? How could it be revealed by means of history? How better could it be expressed than in the New Testament stories of resurrection and ascension and exaltation to God’s right hand?”

This hardly seems to meet the demands of logic. The teaching of truth by means of symbols is doubtless an excellent way, provided it is understood to be symbolic. If symbols are interpreted as literal history, it becomes cruelly misleading. This is the unhappy position of the Christian Church: it has insisted all along on treating as historical fact that which we now learn is not historical fact at all. The question whether the Evangelists intended their accounts to be taken as history cannot be answered. Without asserting that they were ignorant or oblivious of the spiritual implication, their narratives read as if they were meant to supply the facts from which the spiritual implication could be drawn. The Gospels look as if they were intended to be records of actual events, but perhaps the writers did not take sufficient care to see that the events were true. If they believed in the historic truth of their “stories of resurrection and ascension,” they necessarily believed that truth “could be revealed by means of history.” According to Dr. Anderson, these Gospel writers left the whole thing in such an astounding muddle that, with scarcely an exception, they have ever since been completely misunderstood, and it has taken nearly two thousand years for a few isolated thinkers to get at the truth. Really a strange comment on the inestimable blessing of a divine revelation.

Apparently Professor Bacon sets out to answer the bold Doctor, but changes his mind, and wanders off the track in a vagrant sort of way into discussions about the Fathers and attacks on Jensen and others, among them Mr. J. M. Robertson, whom he ventures to criticise without reading. Perhaps Mr. Robertson will let fall a word or two in reply. As a Liberal Christian Professor Bacon resents the assumed destruction of his position, and maintains that “Liberal Christianity is but beginning its career, and already rejoices as a strong man to run its course. It is absolutely fearless of the corrosion of historical criticism; for it knows that the more truly human the Jesus it reveals, the greater his value to right religious apprehension.”

Here we find still subsisting those fundamental differences of opinion with regard to the personality of its central figure which Christianity has from the first exhibited. The only thing that is

clear is that the orthodox conception is abandoned. Dr. Anderson and Professor Smith have no use for a human Jesus. He was from the outset conceived as a divine being, the human details being later additions to an ideal presentation—a presentation which apparently had no basis at all in actual fact. This is a complete reversal of the accepted view of advanced criticism, which treats Jesus as a human being, and the divine attributes as due to the play of the mythopœic faculty. Who shall decide when doctors disagree? Either view will suit the Rationalist, because he is well aware that without the means of knowledge it is hopeless to expect that knowledge can be obtained. He is quite content to let the theologians exterminate one another. The significance of the whole controversy depends in the last analysis upon the evidence for the existence of God, which for many thoughtful persons remains as unconvincing as ever.

Dr. Smith favours the idea that there existed a pre-Christian cult of Jesus, and this view is, somewhat unexpectedly, confirmed by the Rev. W. Wooding in the *Hibbert Journal* for July. This gentleman considers that, although we may fail to "get back to the real human Jesus of the Gospels," the failure does not imply the collapse of Liberal Christianity. It will probably survive; but in that case the doctrines of incarnation, resurrection, and second coming "will take common rank with other myths of the same character." When Rationalism finds Christian clergymen avowing that Christian doctrines are as mythical as those of Serapis or Mithra, it may rest assured that its campaign has been justified. "The vast energy of the Church," says Mr. Wooding, "spent in proving the divinity of Jesus has been entirely superfluous. According to such evidence as we have, Jesus was an object of worship (as a representative of God) before the great prophet of Galilee appeared on the scene." Mr. Robertson has for many years advocated views of a similar kind, and his reward has been neglect and contumely. He must feel a glow of satisfaction at finding allies in the enemy's camp.

Still another clergyman, the Rev. J. M. Thompson, has mingled in the fray, and has destroyed at a blow whole battalions of apologists. His recent work, *Miracles in the New Testament*, is a singularly clear and powerful piece of analysis. Practically he abandons the whole orthodox case. "We know of no natural laws, and we can conceive of no power consistent with such laws, by which men could walk on water, or multiply bread, or restore the dead to life, in the way in which Jesus is said to have done these things. Either these events are miracles or they never happened. The upshot of our inquiry is that they never happened." Thus the miraculous content of Christianity, which the majority of apologists, with Neander, regard as its very core and *raison d'être*,

is given up, and the Christian faith ceases to have any special significance, except for those who can accept it in an esoteric and mystical sense.

These various admissions are important. They indicate, not a passing phase of thought, but a definite and permanent advance towards truth and reason. It is an irony of fate, and high Olympus must shake with laughter at beholding it, that some of the ablest men in the Church should now be preaching the Freethought which their fathers would have slain. What we are now witnessing is the final break-up of dogmatic Christianity. The earthen vessels are shattered, and their fragments strewn along the path of progress. Does the heavenly treasure remain? If so, will no one tell us what it really and truly is? Rationalism has its answer. It believes the real treasure is just moral truth and purity, and that so much of this goodness and truth as Christianity enshrines will continue working in the hearts of men and women. But the forms, many inadequate and some hideous, in which it has presented its message are born of ignorance and saturated with superstition. They cannot stand in the light of modern knowledge. The old dogmas have got to go. Far too long has their baleful shadow rested on human life, driving the sensitive soul to despair, turning to gloom and hypocrisy the happy laughter of children, and blasting the efforts of the strong to brighten the lot of humanity. The religion that fits us for the duties of life is a good thing. The religion that makes us dream impossible dreams, that tells us goodness is not developed from within but imposed from without, only draws us away from the true path. Let us think less about the divine and more about the human.

It would be ungenerous to withhold a word of praise to the theologians who are so bravely fighting for intellectual liberty—that liberty which has been the consistent watchword of Rationalism for many a long year. Men do not throw away all the distinctive doctrines of Christianity without pain and struggle. The Rationalist must not feel impatient because the Liberal Christian or the Higher Critic cannot go all the way with him. He may wonder that they should continue to use the old terms in new and unfamiliar senses; that many should profess beliefs and practise ceremonies which to them are only venerable traditions. But theology is hastening slowly, and there is more development to come. The new movement is in the direction of greater knowledge, greater liberty, and a more spiritual conception of religion. For the modern theologian divine revelation is shifted from the external to the internal, from the plane of history to the plane of the inner life. To him all man's higher thoughts are divine. Whether such pantheistic tendencies have any staying-power remains to be seen. They appear

to be more a matter of words than of facts susceptible of verification. Perhaps human life is not really dignified by attributing its religious aspirations to a source of which we know nothing. To regard as divine all that is best in humanity may turn out to be an unwarrantable depreciation of our own capacities, as well as depriving religion of all specific and peculiar meaning. Should it prove that the Higher Critics have "emptied out the baby with the bath," Rationalism will raise no objection.—*The Literary Guide*.

CHARLES T. GORHAM.

Buddhist Temple Education in Ceylon.

The Educational policy of the British Government in Ceylon is to keep the people in a state of ignorance for political reasons. It was in 1859 that the Government decided to stifle the independent spirit of the Sinhalese Buddhists. For 2358 years the Sinhalese had never been conquered, and for the first time in Sinhalese history things changed in 1815 at the Kandy Convention.

The last King Sri Wickrama Raja Sinha being enraged at the duplicity of his viceroy of Sabaragamuwa ordered that his family should be imprisoned. The events that followed were all natural in countries where despotic kings reign. Ehalapola took refuge in Colombo, and Mr. North the Governor of Colombo planned to capture the King with the help of Ehalapola. The Sabaragamuwa people were in favour of the ex-viceroy Ehalapola, and when the British forces marched to Kandy the people were ordered by the friends of Ehalapola to receive them kindly. It was a plot splendidly managed and the King was easily captured at Medamahanuwera. Then followed the Convention when the Chiefs and the sovereign people on the one side and the British-General on the other side entered into an agreement whose terms were that the Religion of the people, and their customs will be inviolably observed.

Then followed the revolution when the friend of the British Ehalapola was captured, and sent to Mauritius to die as an exile there. Perhaps Ehalapola never expected that he would meet with such ingratitude at the hands of his British friends. To drive out the King was his main object but he did not think of the calamity that would follow after the catastrophe. The long lived independence of the lion-like Sinhalese was sacrificed at the altar of selfishness, and the death warrant of the Sinhalese as a sovereign people was signed. Had the Sinhalese King been alive to-day Ceylon would have been at least similar to Baroda or Travancore or Kashmir, as a British protectorate, with self-government, the Sinhalese

people occupying the chief posts of the administration, and the revenues of the nation spent for the development of the country and religion. What a terrible calamity it is to lose self-government in a country where the people were accustomed for two thousand years to govern themselves politically and religiously. The principles of Buddhism all tend towards self-government. Self is the Lord of self who else is the Lord, says the Dhammapada.

The education of the people was then not neglected, and the Bhikkhus had a school in each temple where the village boys were given instruction in religion, and classical Sinhalese and also in Pali. The temple was a kind of pedagogic school where the boys were taught arts and crafts. It was a complete education that was given in the schools presided by the priests of learning and noble character. Even to-day after all the stagnation that has come on the priesthood, the scholars of the island had been receiving their classical education under competent scholarly elders of the Buddhist Sangha.

The Bhikkhu was a power in the land. The British, always suspicious of the people, found that it was no good to keep the priests to command influence. It was a political necessity to make the people weak, and the British to their eternal shame, started arrack taverns to sell liquor to an abstemious people. In this they succeeded beyond their highest expectations, and the people readily took to drink. The next step the British took was to weaken the hold of the Bhikkhus, and this they did by passing the Temporalities Bill, which helped to serve their purpose. Hundred thousand of acres of temple lands were alienated and made crown property, and the Commissioners appointed by Government made the discovery, which is embodied in the following para:—

"Besides this, the esteem in which a priest is held by the tenants, as landlords, and the religious influence of the profession, they have other holds on the affection of the people. Their Pansalas are the schools for the village children, and the sons of even the superior Headmen are very generally educated in them. They have also frequently, some knowledge of medicine. When this is the case, they generally give the benefit of the advice gratuitously, which the Vedaralas seldom do. Add to this that, as every revenue officer who has ever attempted to induce the natives to exert themselves for their own good knows, the priests are, generally, when properly applied, foremost with their money, if rich, or with their influence or both, in furthering every scheme for local improvement, and from what has been stated, it will be evident, that not only is it their interest to be kind and considerate to their tenants but that they generally are so and that their influence among the people is in a social point of view usefully employed."

Report of the Buddhist Temporalities, 1859-60.

The Spiritual History of Religions.

We descend through the centuries, until we come to the history of Buddha, two and a half milleniums from our day, and divided, the most ancient tradition of India tells us, by an equal period from the time of Krishna's life as an avatar. Of Buddha, of Siddhartha the Compassionate, to give him the personal name he bore, before he became the Buddha, the Awakened One, we have more authentic, consecutive knowledge. His life is less symbolic than the far earlier lives of Krishna and Osiris, though very much of it, which wears the face of actual happening, is without doubt symbol also. Siddhartha began with the religion of his land, the culture of his day, and picking up the thread of his divine destiny, gradually prepared himself to turn that religion into something more spiritual, more alive.

Through many purifications and trials, he conformed his outer nature to his inner divine being, raising himself till his whole life became divine, then after the supreme sacrifice of himself and his separate will, to the divine will and life, he came forth to teach the multitudes, speaking simply and directly to all, embracing all with a heart of compassion, seeking to bring all to his own divine being and life. From the multitudes who heard him, he chose a few true disciples; chose them chiefly for their readiness to give up all, and come to him; and these, when they had turned their backs on the life of the world, he initiated into his own being and life.

The words which, even to-day, are on the lips, and in the hearts, of the Buddha's true disciples, strike the key-note of his method and purpose: "I come to the Buddha as my refuge; I come to the assembly of disciples as my refuge; I come to his law as my refuge." Here again we have the Master drawing into his life and being the chosen disciples, who are disciples in virtue of that oneness of being with him, and thereafter share the Master's consciousness and the Master's will; these, in their turn, being manifestations of the universal Divine Consciousness and Will, in which the life of the Master rests, as the Son rests in the life of the Father, and in virtue of whose overshadowing and all-penetrating power the Master is a Master. For it must never be forgotten that it is, in the last analysis, not a question of this Master or of that, but of the One Supreme Eternal, wherein all rest, and whence all beings and all things draw the virtue of there life.

It is quite true that this central reality of the Buddha's teaching was often discussed by the logic-chopping of the Doctors of Theology; so that, more especially, in the Southern Church with its center in Ceylon, there lives rather a travesty of the Buddha's religion than a true presentation of it; and this travesty has been

still further travestied by some of our own Positivist Doctors of Science, so that a true presentation of the Buddha's religion, along the line so superbly laid down in *The Creed of Buddha*, is one of the crying needs of the world to-day. Yet even the Southern Buddhists, with all their dryness of thought, repeat the words which are the true key-note of their Master's teaching: "I go to the Buddha as my refuge: I go to the assembly of disciples as my refuge."

But among the more northly Buddhist nations the spirit of the Master more truly lives. Some of us know, all of us ought to know, the wonderfully luminous and touching record of the spirit of Buddhism in Burma, in Fielding Hall's *Soul of a People*. There breathes the very essence of the life of the Master, as it inspires a reverent and happy people to-day. In Japan, also, there is much of the true life of Buddhism; more, perhaps, than in any other land. We are fortunate in having at hand for quotation, an eloquent article, in *Sunset*, by a Japanese Buddhist, Yone Noguchi, entitled *The Japanese Temple of Silence*:

"I stepped into the desolation of the Temple of Silence, Engakuji of famous Kamakura, that completely awakened temple, under the blessing of dusk; it is at evening that the temple tragically soars into the magnificence of loneliness under a chill air stirred up from the mountains and glades by the rolls of the evening bell. I had journeyed from Tokyo, the hive of noise, here to read a page or two of the whole language of silence which, far from mocking you with all sorts of crazy-shaped interrogation marks, soothes you with the song of prayer. In truth, I came here to confess how little is our human intellect. I slowly climbed the steps and passed by many a *tatchu* temple like Shonei An, Zoroku An—dear is this name of Tortoise Temple—and others which serve as vassals to great Engakuji, and finally reached the priest hall to learn to my no small delight that the opening ceremony of Dai Setshin, or 'Great Meeting with Spirit,' was going to be held that night.

"The Chamber, although it was quite dark already, could be seen to be wider than fifty mats; and here and there I observed that the *Koji's* or laymen were taking their own places, doubtless communing in their souls with the silence which does not awe you, but to which you have to submit yourself without a challenge, with a prayer. Silence is not here a weapon as it might happen to be in some other place; it is a gospel whose unwritten words can be read through the virtue of self-forgetting, . . .

"All the priests stood and read the *dharani* of Great Mercy, and with their vows of consecration:

" 'We vow to save all unlimited mankind;

" 'We vow to cut down all the exhaustless lusts;

" 'We vow to learn all the boundless laws;

" 'We vow to complete all the peerless understanding.

" Here are mountain, river, flower, grass; the moon is not the same thing with the sun. But the law which forced them to appear to their existence is the same law; to one who understands its true meaning, they are the same thing or the same thing under different shapes. The law is eternal; its power cover the whole world; and yet if you are blinded with your own self, you cannot see it at all. We call it illness of soul to have love fighting with hatred, goodness with badness; and if you do not understand the real state of the law, your silence will be foolishly disturbed. To gain the perfect silence is a triumph; it makes you soar high above your own self and doubt. And it is the expression of the real law of the world and man. By its virtue you can perfectly join with great Nature; then you are Eternity itself. And you are Buddha." Here is the true spirit of the Buddha's religion; a living echo of the sacramental words: "I go to the Buddha as my refuge; I go to the assembly of disciples as my refuge; I go to his law as my refuge."—*Theosophical Quarterly*.

Mr. Asquith Refused a Hearing.

EXTRAORDINARY SCENE IN THE COMMONS.

To exaggerate the intensity of the passion displayed in the House of Commons on Monday would not be possible. In sustained fury the scene that took place exceeded the historic disturbance in Committee when the Home Rule Bill was under discussion in 1893, but fortunately on Monday there was no actual physical violence. Happily members did not let their excitement carry them away to that point, but no spectator of the scene would have been surprised if personal encounters had taken place when the House broke up, so great, so fierce was the heat that had been engendered. In one respect what occurred on Monday was, it is believed, unprecedented. For the first time, probably in our Parliamentary history and certainly for the first time within living memory, a hearing has been refused by an incensed Opposition to the Leader of the House. The Prime Minister, who had come prepared to vindicate his policy of coercing the House of Lords, was not allowed to deliver his speech, and had to resume his seat after uttering a few fragmentary sentences.

AN EXCITED HOUSE.

At an early stage of the proceedings it was evident that the atmosphere was dangerously charged with explosive matter. The conditions were electrical, such as bode a crisis, and the tension of

nerve was extreme. The answers given to the questions on the order paper were not listened to. A murmur of voices filled the Chamber, drowning the replies. Soon after 3 o'clock the keenest eye would have found difficulty in discovering a vacant seat in the Chamber. It was a great assembly, worthy, in magnitude, of a momentous occasion.

The loud and prolonged cheering of the Nationalist members marked the entrance of Mr. J. Redmond, whose face beamed with pleasure at his reception, as he walked to his customary seat. The Prime Minister came in immediately afterwards, and at once the Chamber rang with acclamations. All the Ministerialists and the Nationalists rose in their places and cheered again and again, waving high the order papers which they held in their hands. Amid these shouts of jubilation there mingled a long roll of angry murmurs. The Opposition were expressing their resentment. Vituperative cries were exchanged, and, the clamour rising,

The Speaker thought it necessary to intervene, and called on members to control their feelings. Comparative quiet was restored only to be broken, however, a minute or two later when Mr. Balfour came in from behind the Chair. His party rose as one man cheered to the echo.

The introduction of Mr. Cecil Harmsworth, Captain Donelan, and other members recently elected afforded the House further opportunities for giving vent to their feelings, and each new member in turn was received with resonant cheering by the party with whom he was to act.

THE PRIME MINISTER SILENCED.

When the question was put that the Lords' amendments to the Parliament Bill be considered and Mr. Asquith rose to make his statement, the metal was at white heat. The majority of the Unionists appeared to be quite unable to keep their passion under. Cries of "Traitor" were raised, and the Speaker appealed in vain that the Prime Minister should be treated with courtesy. The uproar of conflicting cries and counter-cries increasing, Mr. Lowther renewed his appeal. No doubt, he said, there was a great deal of excitement on both sides of the House, but the spokesmen of both sides would be heard in due course. He hoped the conduct of the House would be worthy of the occasion.

Lord H. Cecil, who was white with anger, rose, but in the din that continued, the point he wished to make was lost. All this time the Prime Minister was standing at the table, a sheaf of notes before him. He waited patiently to begin, but every time he opened his lips to speak he was interrupted with cries of "Divide" and "Traitor." Members rose excitedly, protesting against the

interruption, and the Speaker several times sought to bring the Opposition to a calmer frame of mind and to obtain a hearing for Mr. Asquith. The response was a cry of "No." Lord H. Cecil, who took a prominent part in the demonstration against the right hon. gentleman, and many other Unionists kept up their opposition. Besides crying "Divide," they shouted sarcastically for Mr. Redmond, "the new leader."

Sir E. Carson, amid a storm of cheers and counter-cheers, moved the adjournment of the debate. The speaker answered that he certainly could not entertain the motion before the debate had even begun.

Mr. Asquith, who, though disconcerted, faced his opponents tranquilly, tried again to speak. They would not hear him.

The Speaker made further appeals. With great gravity of tone he pointed out the Opposition that it was far more important for them than for the Government that the right of free discussion should be maintained. Then Mr. Asquith made another attempt, but at every other word he was interrupted. He was able to trace briefly the history of the Parliament Bill, but then there was a renewal of disorder, and there were shouts of "Give it up." He shook his head defiantly, and proceeded, but every statement he made was a signal for fresh outbursts of contradiction and recrimination. At last, his patience becoming exhausted, he resolved not to persevere. Amid frantic excitement he flung down his notes. "I am not going," he said, "to degrade myself by addressing an Opposition which is obviously determined not to listen to me. A situation has been created which admits only of one Constitutional course, and unless the House of Lords will consent to restore the Bill to its original form, with, if they like, reasonable amendments consistent with its principles and purpose, we shall be compelled to invoke the prerogative of the Crown." These sentences were spoken amid an almost deafening din, but the right hon. gentleman managed to make them heard. When he resumed his seat everybody on the front Ministerial bench stood up and cheered, as did the whole of the party.

MR. BALFOUR'S SPEECH.

When the Leader of the Opposition rose many people expected that, in retaliation for the treatment which the Prime Minister had received, the Ministerialists would refuse to hear him. The expectation was falsified, for the supporters of the Government repressed any inclination they might have had to act like their opponents, and any member of the party who threatened to interrupt was at once hushed to silence.

Mr. Balfour began with an expression of regret that he had not been able to hear the speech of the Prime Minister. "I do not," said the right hon. gentleman, "I do not say that we should discuss such proceedings as those in which his Majesty's Ministers have indulged without heat, for that would be impossible, but we should at all events discuss them." As to the treatment of the Parliament Bill by the House of Lords, he scoffed at the notion that it was such as to justify a revolution. The Prime Minister, in proposing to resort to the creation of peers, had shown himself to be utterly regardless of the gravest and most responsible duties of a Minister of Crown. He was misusing the prerogative of the Crown and destroying the independence of the Second Chamber, and with what object? To prevent the people from giving another verdict on the question of Home Rule. Had there ever been such a revolution for such a cause? With a light heart the right hon. gentleman had asked the Crown to take a step which had never been taken before in the history of the country. He had put the Crown practically under compulsion. While members of his party had been denouncing the hereditary principle in the constituencies, he had all the time been carrying in his pocket a blank cheque for the creation of as many representatives of the hereditary principle as might suit him at the moment. He had, in fact, asked his Sovereign to make him the absolute dictator of events. Surely all that had occurred marked the present Administration as the Administration the least sedulous to keep intact the treasure committed to them. He would like to know when the advice to create peers had been given.

Mr. Asquith at this point broke in. The right hon. gentleman, he might point out, had not heard what he might have to say. He had intended, if he had not been denied the courtesy never before withheld from a Leader of the House, to give detailed and reasoned accounts of the grounds for the advice which the Government had ventured to give to the Sovereign. "But," and Mr. Asquith with great emphasis, "after what has occurred I decline absolutely to answer questions now." There was another demonstration of enthusiasm by the right hon. gentleman's followers.

Mr. Balfour, resuming, ascribed the premature procedure of the Government to a consciousness that it would have been too cruel to introduce into the Coronation festivities such discord as must now inevitably tear asunder public opinion. "The Prime Minister," he declared, "has arrogated to himself by the advice he has given the Crown power with no Republican dictator in the world possesses. He has put himself above the Constitution.

SIR E. GREY'S REPLY.

The Secretary of State for Foreign Affairs followed. That the refusal of the Opposition to hear the Prime Minister had filled him

with indignation was apparent, but he restrained his anger and contented himself with addressing a grave warning to the House. Never, he affirmed, had a leader commanded greater personal loyalty than did his right hon. friend, a statement which obtained hearty endorsement. The display of personal discourtesy to the Prime Minister every one on that side of the House resented. But what, he asked, would be the ulterior consequences of conduct such as they had witnessed that afternoon if it were repeated? Would not the consequences be the undermining and the destruction of the House of Commons, for would not debate be brought to an end? He trusted that on some future occasion the debate might be resumed, and that even the most extreme section of the Opposition would realize that the reputation of the House was at stake. For the moment there was nothing for Ministers to do except to endorse the action of the Prime Minister. He moved the adjournment of the debate.

Mr. F. E. Smith rose, but him the Ministerialists were not disposed to treat with the same consideration as they had extended to his leader. They would not listen to him, and endeavoured to shout him down; but he stood his ground, waiting for a lull in the storm which his rising had provoked. There being no signs of an abatement of the wrathful demonstration.

The Speaker deemed that it had become his duty to intervene effectively, and exercising the power vested in him, he adjourned the House without question put, on the ground that the circumstances were those of grave disorder. He thereupon left the Chair, and a sitting which will ever be memorable for turbulence and turmoil came abruptly to an end.

Many minutes elapsed before the Chamber emptied, the noise and excitement continuing to the last.—*London Times*.

Book Chat.

Bernard Shaw makes an educated chauffeur in *Man and Superman* describe Oxford University as "a pretty place;" and, indeed, since the officials of this seat of learning conferred an honorary degree on "General" Booth, it is hard to regard it as other than "the home of lost causes." This opinion is still further confirmed by remembering that Paley's *Evidence of Christianity* was used as a text-book at Oxford for about a century, and that the book was discarded only when "Board-school" boys regarded the work as being absolutely out of date.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

119. KAYAGATA SATI SUTTAM.

කායගතා සති සුත්තං

Savatthi. The Exalted One at the Jetavana Monastery. The Bhikkhus having finished their meals, assembled at the Service Hall, and having taken their seats began the conversation touching on the great merits that arise in the contemplation whereby the mind is stimulated to analyse the different portions of the body, which had been taught by the Blessed One by His omniscient knowledge. In the afternoon the Blessed One came to the Service Hall and sat at the appointed seat. Having seated the Blessed One inquired into the subject of their conversation, and the Bhikkhus answered that they were praising the Blessed One for having proclaimed the merits of contemplation of the subject of Retention of Attention on the human body, and the Blessed One thereupon elucidated the subject which is so productive in yielding a large measure of great merits. How is the Kāyagatā Sati to be practised? It whatever spot that is quiet, whether it be a forest, or at the foot of a tree, or a house uninhabited, the Bhikkhu should sit cross legged, with erect body, with consciousness fixed at the point of the nose or lips, and the inbreathing should be taken with attentiveness as well as the out-breathing, being conscious that the in-breathing is either long or short, that it pervades the whole body that the in-breathing is either short or long. When this is done thoughts that induce despair vanish and consciousness becomes well established; continuity of thought is produced and harmony gained. On this account the contemplation on Kāyagatā sati should be practised. When the Bhikkhu is walking he should know he is walking, when standing that he is standing, and so on with sitting, lying down, or in whatever position the body is, that position he must be aware of. This kind of awareness when practised without delay, all thoughts of despair will be ejected from the mind.

Whenever any movement of the limbs is made whenever looking around, when stretching the hand or taking it back, when wearing robes, when drinking, eating, lying down, when attending to bodily ease, when walking, standing, sitting, lying down to sleep, or awake when talking, when in silence let it be with awareness.

Realise that this body from the foot to the head, enveloped in a skin, is full of putrid matter, in this body there are hairs, down, nails, teeth, skin, flesh, arteries, bones, marrow, lungs, heart, kidneys, &c. bile, blood, sweat, etc., etc.

Realize that this body is composed of solid matter, watery matter, heat, and air. Realise the conditions of the corpse when it is thrown away, going through the various processes of decomposition, eaten by crows, vultures, foxes, and worms, etc. Think of the bones lying scattered, hither and thither, where is the flesh gone, white in colour. In this wise one contemplates on the various putrifying processes of the body.

The Bhikkhu who abstains from sensual passion and from demeritorious deeds, realises the joy of the first psychical illumination. For this reason the Bhikkhu trains his mind by the analysis of the body.

Again the Bhikkhu rising from the joy of the first illumination realizes the second stage of illumination. Having arisen from the second stage of illumination he reaches the third stage, and from the third he reaches the fourth stage wherein consciousness becomes immaculately radiant.

Great are the virtues that are productive by the development of mind by the process of culture stimulated by the practise of the *Kāyagatāsati*. He who does not practise mindfulness by the method indicated in the *Kāyagatāsati*, goes under the influence of the evil one, *Māra*.

He who does unceasingly practise awakefulness by the analysis of the component parts of the body, such a one does not yield to lust, when passionate desires arise he conquers them, he has no fear, he conquers fear, when bodily discomforts arise in the way of heat, cold, thirst, hunger, etc., he undergoes, such discomforts with patience, he realises the higher states of psychical illumination, and masters the metapsychical sciences of *iddhi*; he could hear divine sounds, read others thoughts, look back to past births, see by the divine eye where the individual is reborn, and on this earth live having conquered all desires.

Bhikkhus, therefore practise unceasingly the *Kāyagatāsati*.

120. SANKARUPPATTI SUTTAM.

සංවරුප්පත්ති සුත්තං.

Sāvatti.—The Blessed One was staying at the Jetavana Monastery. Addressing the Bhikkhus He said: Listen O Bhikkhus to the discourse on the origination of thought Elements. That Bhikkhu who has faith, සද්ධා, who observes the laws of pure conduct පීල, who is given to the study of the Dhamma සුත, who observes the principles of charity මාන, who is in possession of wisdom පඤ්ඤා, such a one desires to be born after the dissolution of this body in the family of a princely Khatthiya, and this desire is developed, and the will is created. By the expansion of such sankharas and living the life of faith, purity of conduct, study of the Doctrine, charity and wisdom the desire is consummated. Similarly the desire to be born in a great Brahman family may be consummated by the practise of the five principles. The desire to be born in a family of a wealthy householder may also be consummated by the development of these five principles. He who develops these five principles may have the desire to be born in either of the heavens, viz., Tāvātimsā, Yāma, Tusitā, Nimmānarati, Paranimmīta vasavartī, consummated. This is the path, this is the law to have birth in these heavens.

The Bhikkhu who is in possession of these five principles hears of Brahmā, the god who lives long in the enjoyment of happiness. This Brahmā extends his sway over a thousand world systems, and the Bhikkhu wishes to be born in this state, and he develops the desire and fulfils the law, and the consummation takes place. Similarly by the fulfilment of these five principles one can be born in the company of higher Brahmās whose dominion extends to two thousand, three thousand, four thousand,

five thousand, even to ten thousand world systems, a hundred thousand world systems, the Bhikkhu who practises these five virtues and develops the desire and wills to be born in the higher Brahma worlds of Abhā, Paritābhā, Appamānābhā, Abhassarā, may have his desires fulfilled. This is the path and this is the law. He who is in possession of these five basic virtues may have his desires accomplished but he must have the will, and he can be born after death in the absolutely spiritual state where consciousness is in sympathy with etheric space, etc. Ultimately the expansion of these basic virtues results in the acquisition of the condition where all desires cease.

121. CULA SUNNATA SUTTAM.

මුළු සුඤ්ඤාන සුචාරං.

Sāvattthi.—The Exalted One was staying in the Monastery of Migara's mother, and the venerable Ananda approached the Blessed one and said: At one time when the Blessed One was staying in the territory of the Sakyas in the township of Nagaraka, it was declared by the Blessed One that He lives in the contemplation of the emptiness of things: now Lord in what way can one learn this process. There I did do and now Ananda I contemplate in the emptiness of things.

Here is this palatial mansion of Migara's mother devoid of elephants, cattle and horses, devoid of gold and silver, devoid of men and women; but it is not devoid of the congregation of Bhikkhus, and the Bhikkhu abandoning all idea of village, and people, think and develops the idea of a forest, and in the apperception of a forest the mind is delighted, and there is no perception of village and men; only the perception of a forest remains. Abandoning the idea of a forest &c., the mind is set on the earth element, and on that foundation the feeling of delight is produced. Abandoning the apperception of the earth element the mind takes cognition of etheric space and in the contemplation of the infiniteness of space the mind takes delight &c. Then again the mind having abandoned the idea of the infiniteness of space takes cognition of the infinite nature of consciousness, all preceding apperceptions are abandoned, and the mind having perceived the emptiness thereof takes delight in the idea of the infinite nature of consciousness, and so on up to the state where apperceptions arise and do not arise. Having realized the emptiness of this state, that also abandoned and the mind is made to dwell on the six seats of consciousness. Then again the mind dwells upon the impressionless state of *animitta*, wherein is emancipation from all change. Then the heart is liberated from the desires of sensuality, of existence and of desires based on ignorance, and the knowledge of emancipation is thus realized. By realising the emptiness of things the highest knowledge is gained.

122. MAHA SUNNATA SUTTAM.

මහා සුඤ්ඤාන සුචාරං.

Sakka Country.—The Exalted One was staying in the Nigrodha Monastery at Kapilavastu. Having gone round Kapilavatthu to receive alms and having finished the meal the Blessed One visited the Vihara of Kālamekha the Sakyan to spend the afternoon. At the time the Vihara was arranged with seats for many. At this time Ananda with many

Bhikkhus was staying at the vihara of the Sakyan Ghata, engaged in the preparation of robes. The Blessed One approached the vihara of the Sakyan Ghata, and came in and sat on the seat prepared.

The Buddha addressing Ananda said, in the desire to live in society a Bhikkhu does not shine, and that he should enjoy the bliss of Renunciation, of solitude, of perfect Wisdom, such a thing cannot be. It is only when the Bhikkhu lives alone that he can enjoy the bliss of Renunciation &c. Ananda, I do not see any one that does not go through the process of decay and do not produce thereby grief, lamentation, &c. It is in the contemplation of the emptiness of things that perfect wisdom was gained. In keeping the mind in the contemplation of the emptiness of things internally the consciousness becomes harmonised in the flow of the stream of consciousness, and the illumination in the four-fold stages of Jhana is thereby gained. He thinks of the emptiness of things internally. Although he thus thinks that all things internally are empty yet the mind does not feel satisfied nor convinced nor delighted. And the Bhikkhu begins to think, here I am although I have thought of the emptiness of things internally yet my mind does not feel delighted nor liberated. Then he begins to think of the emptiness of things objectively, and also internally and externally, and even then his mind is not pleased, and he knows it. Then the Bhikkhu should take the impression of of Samadhi and think of emptiness internally and there will then arise the delight. He should when he so feels think of emptiness externally, and his heart will be liberated: And then he enjoys walking in the cloister being free from anger, grief and other evil thoughts. And this he knows, and whatever is the attitude, in that attitude his heart takes delight, whether sitting, standing, lying down or in conversation. But there is the conversation which is ignoble, low, vulgar which does not enlighten nor bring liberation, viz., talk on kings, on robbers, about great ministers about armies, about fears, about wars, about eatables and drinkables, wearing apparel, about beds, about garlands, scents, about relations about vehicles, about folklore, about villages, towns and cities, territories, about women, about heroic deeds, about manes, on things in general, on the creation of the world, on the oceans, and on the enjoyments here and here after. Such talk he abstains from; but he talks on contentment, delight, solitude, on being alone undisturbed by society, on exertion, on purity of conduct, on Samadhi, on wisdom, on liberation, on the science of liberation. By abstaining from the ignoble and vulgar talk he knows that that he is liberated from disturbing thoughts of lust, anger, cruelty, and that that he is in possession of thoughts that lead to enlightenment, such as Renunciation, love and compassion.

Ananda, five-fold are the characteristics of animalising pleasure, viz. the cognitions of the eye consciousness, ear, nose, tongue and body, desires are produced to taste the pleasures of form, of sound, of smells, of tastes, of touch. The thoughtful Bhikkhu considers whether there is anything productive in these five-fold sensual pleasures and he discovers that they are productive of clinging desires, which are evil and he abandons them. He thinks of form, and how form is produced, and how form vanishes, he thinks of the differentiating feelings, how they arise and how they vanish and so on of perceptions, thought germs and individualised thought. He reflects on the evanescent nature of the five upadana skhandhas, and

he gets rid of the egoistic desire therefor. When the egoistic desire is abandoned the knowledge thereof comes to him. What does thou think Ananda in what way does the disciples live in accordance with the wishes of the Teacher? May the Lord explain and the Bhikkhus shall retain the teaching. Merely the hearing of the Suttas &c. shall not make the disciples to live according to the wishes of the Teacher; but in the very living, engaged always in conversation tending to the destruction of fetters, viz. on contentment, solitude, exertion, on purity, on Samadhi &c.

Ananda there are certain religious Teachers who live in retreats and associate such places as forests, roots of trees, caves, burning grounds, the open sky, &c., and the householders of the Brahman class of the towns surround such teachers and they increase in prosperity, and thereby they fall into disaster. Such a teacher does not escape from evil and from rebirth. The disciples of such teachers, they too fall. This may be called the pupil's disaster.

What is the disaster that falls on the Brahmachari? A Tathagato is born, a fully enlightened Buddha, endowed with the attributes of the nine excellent qualities, who associates with places such as retreats, forests, roots of trees, rocks, caves, burning grounds &c., and the Brahman householders &c. surround him, but He does not fall into disaster on account of increasing prosperity. And the Bhikkhus, disciples of the Teacher, they too associate such places as forests &c. and the Brahman householders surround them and make them to taste luxuries and in their prosperity they fall.

Ananda does thou live in friendly association with the exhortations of the Teacher not disobeying them, for it shall to thine prosperity. The Teacher, Ananda, preaches the Doctrine in compassion, but; certain disciples will not listen, will not exert to establish the prudent heart. These are the disobedient ones—And such Bhikkhus as listen attentively to the teachings of the Teacher, they are friendly and they increase in prosperity.

(To be Continued.)

The 2500th Anniversary of Buddhism.

BY PROF. H. G. RAWLINSON, M.A.

The life of the great teacher, whose influence has been felt so profoundly in the vast Eastern world, has been undeservedly neglected in the land of his birth. What I want to try and sketch is the plain prose story of the life of the great prince, who so long as 2,500 years ago gave up all for his country and his fellow-beings, and set the world the greatest example of true patriotism and saintliness it has ever had. Stripped of its poetic accretions, the story has a majestic pathos, a fine simplicity, which the introduction of miraculous and irrelevant elements merely serve to obscure,

First, let us consider the state of the Aryan races when, in 620 B. C., Prince Gautama was born. In the West, deep illness brooded over the primeval forests that covered the lands which now lead the world. Imperial Rome was scarcely noticeable: a semi-savage settlement, lurking in the protection afforded by low hills and the bend in the Tiber, was all that marked the site of the Imperial city. But further east, the dawn was breaking. Greece was awake, Sappho and Alcæus were making the isles of the *Ægean* resound with song; restless Athens had already expelled her kings and inaugurated a rude democracy. Thales and his followers had commenced to pry into the secrets of Nature. In Asia Minor, the great Semitic empires were tottering, ready for the onset of the Iranian conqueror. In India, the light had already shone for many a century. The Aryan tribes of the "Madhya Desha" had already advanced far in civilization. Pleasant groves and fertile fields attest to advanced agricultural knowledge and a permanent settlement; substantial palaces, though mostly in wood and brick, pointed to prosperity and wealth. Political questions, probably, had little interest in primitive India; the conservative Aryan was content to abide by the customs of his fathers; and so little had the idea of national unity occurred to any, that the system of small city states remained unchallenged. Each tribe dwelt unmolested under its petty raja, with probably little attempt at minute political organization of any kind.

It was as the son one of these petty rulers that Prince Gautama was born. Many stories were told of the wondrous child—his virtue, his learning, his proficience in knightly exercises. His mother died soon after his birth, and perhaps that may account for the jealousy with which the widowed father superintended the upbringing of his son and heir. Particularly disquieting on this account was that tendency, so common to imaginative minds, to throw aside the cares of worldly life, and to take to religious seclusion. The Prince, however, was in due time married, and became the father of a son. But now, his worldly duties to some measure fulfilled, the old longing, the desire to break away from the traditions of a petty court, and probe to its depths the meaning of things, broke out afresh. Stirred by the unexpected sight of a sick and aged beggar, the Prince took a sudden resolve. Waiting till night had fallen, in order to avoid the expostulations he knew that such a step must arouse, he took a silent farewell of his sleeping wife and child, and avoiding the drowsy sentries, mounted his horse and rode out into the desert. Here he was soon lost to the world and set about the great question with characteristic energy.

For the next six years he lived the life of an ascetic in the jungles and forests which then covered the country near the present Gaya. So keen was his faith, that his austerities wasted him to a shadow, and so weak did he finally become that it is recorded that

on one occasion he collapsed while bathing in a stream, and only dragged himself to shore by means of a branch. Here he lay unconscious for many hours, till a poor herdsman's daughter revived him with draught of fresh milk. But what had been the net result of his penances and fastings? Gautama found he was no nearer his longed-for goal. His austerities had done nothing for suffering humanity; nor had they revealed the truths he sought. Neither by the meditation of the Yogi nor the sacrifices and *mantras* of the priests lay the path to knowledge. And so he resolved to abandon austerities, to start afresh. And now the third phase in the life of Gautama began. Weary and disillusioned, deserted by his companions, worn out by his years of self-denial, and oppressed by the sense of the futility of his efforts, the poor, tired student was seated beneath a giant pipal tree. Suddenly a marvellous change overcame him. Students of psychology may have read Professor William James's fascinating book on the *Varieties of Religious Experience*. They will remember that curious psychic phenomenon which is known as conversion, which suddenly changes a man's whole aspect of life, and dedicates him till death to a religion which up till then he has utterly despised. They will recall the instances of Paul of Tarsus, of Ignatius Loyola, of John Wesley, of a hundred others, of all lands, ages, and religions. It was some thing like this that came upon Gautama; like a flash of divine inspiration he realised the true object and meaning of life. He saw that neither gods, nor prayer, nor sacrifice could avail anything; that penance and austerity were selfish and useless; that the human soul was not a permanent entity, but an everchanging complex of many causes—environment, parentage and past experience; and that the true release lay not in supernatural intervention but in man's own effort. Man is man's own saviour, and only by the life that is entirely altruistic, that is wholly devoted to humanity—pure and passionless and selfless—can we quench the thirst for each the blessed haven of Nirvana.

And then to the excited and ecstatic mind of the seeker, it seemed that the powers of darkness gathered for a final attack upon his soul. The evil spirits were, we may believe, the product of an overwrought brain, but the temptation which beset him was real enough. Emancipation was now within his reach, and why not take the rest he had so richly earned? But the teacher stood firm; and when at last the evil obsessions vanished like clouds at daybreak, he found himself alone, victorious. What a prospect was his! Free from sorrow for ever, the conqueror of self, a world of sin and suffering to save in front of him! It was then that he broke out into the divine triumph song: "O Maker of the Tabernacle of the Body, thou art detected, thou shalt not make this tabernacle again. Broken are thy rafters, and thy ridgepole is snapped in twain: *The Mind, approaching the Eternal, hath attained*

Extinction of Desire." Henceforth the Sage was Gautama no longer; he was the Buddha, the One who knows; his was Nirvana already, for with the passion-thirst quenched, the way was clear before him. The lamp of life had but to burn to extinction, and never again would the flame be relighted.

And now the Buddha, full of the new-found truth, started upon the fourth and last phase of his career—the forty-five years during which he wandered about the country of his birth, disseminating the doctrine of the extinction of suffering, preaching, comforting, enlightening. Appropriately choosing Kashi (Benares), the sacred city of his race, as the starting point of his new career, the Buddha set forth on the long journey which lay before him. So transfigured, we are told, was the face of the saint, that a Brahman turned and asked him why his countenance was so perfect and peaceful, and what system of religion had imparted to it such unearthly joy? To which the Buddha replied that he found the secret of the conquest of ignorance and desire. On arriving at Benares, the Buddha's first thought was to tell the good news to those disciples who had forsaken him in his famous first sermon in the Deer Park at Benares, the words of which have been preserved for us. And so the "Wheel of the Dharma" was set rolling. Disciples flocked to the Master's side, amongst them being the beloved Ananda, the faithful companion of his Master's trials and wanderings from thenceforth till his death. Abhorring solitary penance and extravagant austerity, as not only useless, but actually selfish and harmful, the little band led a simple, industrious, and pleasant life. The Master, we are told, rose at five, and dressed unassisted, attended by his followers, he would take the begging-bowl and go to the neighbouring villages to beg for food and alms. After the meal was over, he would preach to the villagers, comfort the afflicted, and answer questions upon spiritual difficulties. And then, when the folk had departed, the Buddha would talk with his disciples and dismiss them for meditation, till the people again began to crowd about his lodging place in the cool of the evening, when the Master would preach to them upon some ethical subject and dismiss them. Right conduct was the subject of his discourse; metaphysical speculation was always discouraged as profitless and a waste of time; for the Buddha's view of life was entirely a practical one. In the rains, when travelling was impossible, the band withdrew to a grove, and building little huts, spent the time of activity in discourse and meditation and instruction. In Ceylon, the ancient custom is kept up, and still at the time of "was," the folk build little "mandaps" of palm-leaves and sit in the bright moonlight while a yellow-robed monk intones the sacred texts, or reads the naive "Birth Stories" of the Buddhist canon, which the audience receive with perennial delight.

And so for many pleasant, useful years the time passed on. The "Wheel of the Law" was rolling far and wide, and the land rang with the glad tidings of the Middle Path. But the Master was getting old; already past eighty, he began to feel the effects of nearly fifty years' incessant exertion, mental and physical. In the forty-fifth rainy season, an attack of dysentery warned him that the end was near. Speaking long and earnestly to his disciples, he told them of his approaching death, and exhorted them to keep the rules he laid down. The story of moments is told us in a very old Pali book—"The Book of the Great Decease." The fatal illness was brought on by a meal prepared in the Master's honour by a poor goldsmith. With his usual kindly courtesy, Buddha partook of it alone, excusing his disciples with a few tactful words. Then he set out on his last journey, but by the side of a stream, weary and sick, he lay down to rest, he managed to reach a neighbouring grove, where the final and fatal attack overtook him, and he knew the end was near. Poor Ananda, dismayed at the approaching loss of his life long friend and guide, forgot all that he had been taught about the inevitable impermanence of earthly things, and broke into bitter weeping. "I am not yet perfect, and my Master, who was so kind, is leaving me," he cried. But the dying Saint rebuked him in words of kindly comfort. "Ananda," said he, "do not wrep. The very fact that I exist contains in itself the germ of my dissolution, for what is born must also die." And then, turning to disciples, he spoke of his old friend's kind and loving disposition. The night was wearing on, and the Master was evidently sinking. A philosopher who had come to ask some questions was turned away by Ananda, but the Buddha called him to him, and instead of answering his enquiry, preached to him of the Law of Righteousness. Thus to the end the Teacher upheld his lifelong contention that conduct alone matters in life. Speculation may be left to the curious; to the righteous man, it is hindrance. His last words epitomize his system. "Brethren, work out your salvation with diligence; and remember, that *decay is inherent in all component things.*" With these words the soul of the great Saint found the rest it had earned so well. The poor, worn body was burned in great solemnity, in a manner worthy of a King of Kings. For he was ever a king, princely by birth, a prince and master of souls. Now, in looking at the gentle and beautiful life of this great teacher and reformer, what are the chief lessons which we may derive from it?

First, I think, we are struck by its intensely *practical* character. The ideal of the Buddhist religion is two-fold, (1) to cleanse one's own heart, (2) to love and help our fellow-men. "To cease from wrong-doing, to get virtue, to cleanse one's own heart, this is the religion of all the Buddhas."

Secondly its independence. Man is man's own saviour. "The true Shekinah is Man." We must not look to God for help, but to ourselves. Our present life is the result of the past, just as the future will be the result of the present. *Karma* is the inevitable determining factor :

The moving finger writes, and having writ,
Moves on, nor all thy piety and wit
Can lure it back to cancel half a line,
Nor all thy tears blot out a word of it.

Hence, every minute is important ; we must be for ever working out our salvation, and our slightest act has untold consequences for endless ages. Man's task is infinitely hard, but his privileges are infinitely high.

Thirdly, I would call attention to its splendid *altruism*. It is not by solitary penance, by sitting and repeating the name of God in ecstatic trance, that salvation comes, but by going into the world, enlightening the ignorant, healing the sick. We must be ever up and doing. Buddhism leaves man no time for speculation. Rest, cried Carlyle, have we not all eternity to rest in? And the Buddha never rested. For half a century he taught and preached, and his last taught was for his friends and order. The crowning virtue, the mainspring of the the rest, is *Love*. Love for all men, and the power of inward culture over the human heart, they are the keynotes of the Buddhist's faith.

Finally, I would draw attention to the *cosmopolitan* character of the Buddhist creed. Its doors are open to all men, all creeds and castes and races. Hinduism is conservative, and has never strayed far from the banks of the sacred Ganges. Buddhism has crossed the Himalayas and spread to the millions in the great plains of China. Its huge monuments stand like sentries in the forests of far-off Java and Ceylon ; its sublime indifference nerved the Japanese in the distant Manchurian battlefield, and perhaps if ever the East finds unity and lasting peace, it may be under the great creed which expresses in so universal a form the mighty truths of Indian wisdom. And so, I make no apology for repeating an oft-told story. Its perennial freshness, its beauty and simplicity carry with them their own justification.—*Hindustan Review*.

Along the Wayside.

Christian England has her witch-doctors and mystery-men no less than the Kaffirs of South Africa and the Red Indians of North America. And England's priests are just as reluctant as the priests of less enlightened nations to loose their grasp of the popular mind and its throbbing hopes and fears.

To expect that the Jews of the modern world may be converted to Christianity is just as reasonable as it would have been to expect that Wamba the jester might persuade Isaac of York to enter the Christian fold. We read in the *Times* that at a recent conference of Jewish ministers in London the Rev. Dr. Salis Daisches, of Sunderland, said: "The actual work of agitating among the Jewish masses and forcing upon them a new faith was in the hands of paid agents, whose only concern was to produce a long list of cases in which the desired success had been attained." The London Society for Promoting Christianity among the Jews, said the speaker, alone spent about £50,000 a year; and of this and other similar funds, said another speaker, the Rev. D. Wasserzug, by far the greater portion was spent in decoying little children from their parents by means of sweets and treats, and in luring miserable starvelings and broken-down consumptives to sell their birthright for a mess of pottage."

Christian propagandists know in their hearts that they never can succeed in converting the Jews. Mohammedans, Jews, or Buddhists might just as reasonably hope and try to convert Britain to their respective faiths. The time and energy spent in Christian propaganda among the Jews work misery and harm. The great sums of money spent on this work might as well be thrown in the gutters. *Literary Guide.*

Random Jottings.

It is not only in English-speaking countries that heresy is raising an unabashed brow. A notable instance of the growth of Freethought has taken place in the land of Kant and Strauss. Pastor Karl Jatho, of Cologne, has just been condemned for heterodoxy and relieved of his spiritual functions. As he is a man of great intelligence and the purest character, commanding the enthusiastic sympathy of a large number of followers, it is feared that the condemnation, which is denounced by the entire Liberal Press, may force on a schism in the Lutheran Church. Pastor Jatho seems to go beyond even the most daring of British and American theologians, since he denies the personality of God, regards Jesus as a man only, and appears to disbelieve in a future state of existence.

* * *

Mrs. Annie Besant, erstwhile Freethinker and now Theosophist, has been attracting crowded and overflowing audiences at the large Queen's Hall, in the West End of London. We attended some of the lectures, mainly out of curiosity, and were appalled at the extraordinary teachings for which the lady is now responsible. She speaks with positive knowledge of "the coming of the Lord," and the whole process of creation and of its various developments is quite familiar to her. The new world teacher, successor of Buddha and Christ, who is shortly to make his appearance, will transform the universe, and the advent of the millennium will then be in sight. We may smile at this idealism run mad; but the severest critic of Mrs. Besant must recognise her magnetic eloquence and her ethical influence. Were her great talents still devoted to natural humanistic teaching as they were in the days of Charles Bradlaugh, she would be an irresistible power wherever her voice or message reached, thus helping to cleanse the world of its ignorance and superstition, and hastening the dawn of the Utopia of which all reformers dream.—*Literary Guide.*

R. P. A. Notes

An article by "Max" in *Capital*, a Calcutta paper, draws attention to the injustice done to the natives of India by taxing them for the upkeep of the Anglican, and to some extent of the Presbyterian, Church. It is asserted that the former draws Rs. 4,500,000 from the Indian revenues, and the writer continues :—

The Government are bound by their declared policy not to favour one religion in India more than another, or, rather, to adopt a neutral policy towards all religions, and yet a very large part of the money spent on ecclesiastical purposes goes to the upkeep of Anglican churches and cathedrals and other establishments for the benefit of Christians (other than soldiers) belonging to that communion, who are perfectly able to pay for their own ecclesiastical arrangements for worship, etc., instead of having the sum required squeezed out of the taxation of the poor followers of Krishna, of Mahomet, of Buddha, of Mahavira, and of Zoroaster. The present policy of taxing the natives of India to keep up the churches and worship of a comparative handful of well-to-do Anglican Christians is not defensible on any ground whatever ; and it is a wonder the said Anglican Christians are not thoroughly ashamed of such an arrangement. It is an act of pure injustice to the natives of India.

News and Notes.

The Servants of India Society.

Pandit Hriday Nath Kunzru, a member of the Servants of India Society and a son of the remarkable patriot Pandit Ajudhia Nath who was some time a member of the Legislative Council, U. P., sailed for England on 8th last to join the London School of Economics and Political Science. A worthy son of an illustrious father, Mr. Hriday Nath has pledged himself to the service of the country for the whole of his life. It is worthy of note that the families of both Pandit Ajudhia Nath and Pandit Bishambar Nath, two of the foremost leaders of the U. P., are well represented among the members of Mr. Gokhale's Society.

Home Rule for India.

Lecturing at the Crystal Palace the other day Sir Krishna G. Gupta said the Indians were a sensitive people, proud and tenacious of past achievements. The Colonies, he said, would do well to remember that the denial to Indians of the ordinary rights of citizenship would not in any way lessen the difficulties of ruling the empire. Sir Krishna added— "While there is a growing consciousness in India of the inevitable drawback of alien rule, there is also a widespread conviction that national salvation can be obtained under the fostering care and guidance of Britain. The best minds among the Indians eagerly gaze towards the goal bring her on the level of the self-governing Colonies, so that she may take her place in the Empire not as a mere Dependency but on terms of equality and co-ordination."

Agriculture in Burma.

"It seems to be an admitted fact that agriculture in Burma is in a backward condition, and the land does not yield as much as it would if it were cultivated on rational lines. The methods and appliances employed by the Burmese cultivators are the most primitive and, in some cases, wasteful kind. If the cultivators take to the employment of rational methods and labour-saving appliances, the yield per acre will increase and expenditure will decrease, while on the other hand the quality of the crop will be improved. Take, for example, Carolina rice, which fetches a very much higher price than Indian rice in Europe. This paddy which was originally taken to Carolina was of the same quality as Indian rice. Improved methods of cultivation in Carolina have improved it to its present condition. There is ample proof all over Burma that paddy of a much superior quality can be grown. The yield of paddy in the Amherst District varies according to the quality of the land. It is as high as seventy-five to eighty baskets per acre, but averages thirty baskets per acre for the whole district. Where the land is good, alluvial, and free from stone or laterite it is reasonable to expect a much larger return. In low-lying areas ploughing should commence during the dry weather, and sowing before or immediately after the setting in of the rains. This will enable the paddy to outgrow and survive the floods. The reaping of unripe grain should be discouraged, such grain will not keep. The common custom of allowing the paddy, when reaped, to lie on damp ground causes discolouration of the grain, and an even worse practice is the willful damping of the grain in order to increase its weight. This latter practice has almost ruined the rice trade between Akyab and Europe."

Alcoholism and Crime.

The other day Dr. Albert Wilson addressed a meeting of the Society for the Study of Inebriety in London on "Alcoholism and Crime," showing how alcohol has proved a ruin of so many souls. It may be owned to our shame that this Western vice is gaining ground in our country; and in some quarters it is a fashion with educated classes to freely offer sparkling wines to a visitor, which shows that the drink vice is hopelessly rooted in the depths of the country. To return to Dr. Wilson's address. In the course of his remarks he said that every year one million persons were arrested and about 300,000 were imprisoned. Sixty or seventy per cent. of those arrests were associated with alcohol, while four cent. of five of the victims of execution were brought to the gallows by drink. It was a question whether their society was a party of teetotal cranks or intelligent beings handling social problems on scientific lines. Crime costs every year about £6,000,000, which could be made of great national benefit if it could be spent on the careful nurture of poor children. Criminal tendency, he maintained, was accelerated by alcohol in the parents. It was our duty to search out the causes of these imperfections which became a question of the survival of the race. There was no nation which showed so much mental deterioration as ours. There was no brain poison so subtle or far-reaching as alcohol, which has the same effect as chloroform.

Mr. Gokhale's Education Bill.

In view of Mr. Gokhale's Education Bill the following will be read with interest :—Education has advanced more rapidly in the Philippines than in any other dependent country in the world, they have already enrolled 570,000 children in schools, one-fourth of the whole school-going population. About one-fifth of the entire revenue of the country is lavished on the Educational Department. The Lower House has already passed a law for Compulsory Education, but the Upper House was not able to accept it for the present owing to lack of funds. The Philippines are now asking the United States for a grant of sixty lakhs a year to carry out their educational policy. According to the correspondent of the *London Times*, "the American policy of education in the Philippines has been lavish, and the peasant children have better educational equipment than the children of many of the gentry of great Britain."

Agriculture in India.

Agriculture forms the chief occupation of a large section of the people all over the land, and it is the hand-loom weaving industry, which stands next to it. It has been calculated that about 4 per cent. of the population of India are concerned in this industry: in Bengal alone according to the census of 1901 there were 1,800,000 people supported by the various textile industries, and 900,000 supported by cotton hand-loom weaving. The introduction of the new textile conditions imported from the West for the hand-loom weavers were put into great difficulty to earn their limitation and that they were gradually giving up weaving for other occupations. The growth of an institution like the Serampore weaving school, which the Bengal Government opened in January, 1909 is surely a thing of considerable interest in such a country and at such a time. Here the Bengal weavers used to learn the use of fly-shuttle loom, and improved methods of weaving, of preparing warps and wefts, etc., so as to enable the weavers to increase their output and to face the competition which threatened them with ruin. A course of practical instruction spread over a few months is given to the artisan class through the medium of the vernacular in practical weaving, fabric structure, analysis of cloth, drawing and the dyeing of yarn. While for the higher classes the studies range over a larger field, including engineering, drawing, textile chemistry and weaving mechanics. That the Serampore school may succeed in helping the Bengal hand-loom weavers to flourish side by side with the power-driven textile industry and to compete with the foreign products so largely imported at present, is not unlikely when one remembers that the hand-loom still largely flourishes in Europe and there are classes of goods which power machinery cannot economically turn out.

Practical and Positive Aspects of Buddhism.

While almost all the known religions of the world teach us to accept without proper reasoning and investigation certain dogmas and speculations on mere faith, it is only the Buddhist creed that, by giving a series of propositions and moral precepts, advises us that at first these rules should be grasped and comprehended; in the second place, should be

applied to every action of one's daily life ; and in the third place, should be practised until perfect development produces its results. In the highest sense of the word, this singular and striking feature makes Buddhism an eminently active and practical religion. Its practical nature is enhanced by the teaching of the Buddha appearing in several Suttas. that *Buddha Dhamma* (Buddhism) *produces quick results visible to self and others.* (Dhammo sanditthiko akāliko). Like other creeds it does not promise the reward for good deeds merely in a life beyond the grave, nor does it threaten the evil-doer with punishment in an eternal hell after death. What it teaches is that each potent action whether good or bad, produces its results even in this life, and this Karma is called *Ditṭha-dhammavedaniya*. The noble Eightfold Path that Buddhism propounds is a path of self-culture, self-control, self-conquest, and self-enlightenment, and the Buddhist *summum bonum* is not to be attained in another world, in a paradise, or in a heaven ; but in this life and in this world. The following quotations will show its practical and positive nature in producing immediate results in this life :—

Four things does a reckless man, who commits adultery, acquire, viz. : An uncomfortable bed, bad reputation, acquisition of demerit, and re-birth in a place of misery.

One who inflicts pain on the innocent or on those who cherish unselfish love will, without delay, be subject to one of the ten calamities known as (1) acute physical pains, (2) losses caused by others, (3) injuries to his body (4) affliction from painful disease, (5) mental derangement, (6) chastisement by rulers or magistrates, (7) serious accusation, (8) loss of those who are dear to him, (9) destruction of his wealth, or (10) destruction of his residence by fire.

Six evils result from the addiction to intoxicating liquors and drugs that cause delay and procrastination. They are (1) waste of wealth, (2) begetting quarrels and disputes, (3) acquiring of diseases, (4) loss of reputation and honour, (5) exposure of the person, and (6) mental imbecility.

Five good results accrue to the virtuous man who practises meritorious deeds, viz. :—Acquisition of wealth, a good reputation, gain of self-confidence, an untroubled death, and re-birth in a place of happiness.

Again Bhikkhus ! He who develops Universal Love by exercising it over and over, by practising it, by practising it repeatedly, by making it his vehicle, by making it his support, by making it a thing achieved repeatedly with perseverance, by making it his habit, and by making it that which is perfectly well established, will be happy with the following eleven good results that it affords. They are :—(1) He sleeps well, (2) he wakes well, (3) he is not troubled by frightful dreams, (4) he becomes agreeable to human beings, (5) he becomes agreeable to non-human beings, (6) he is protected by Devata's, (7) he is not hurt by fire, poison, or weapons, (8) his thought are easily concentrated, (9) his countenance becomes inviting, (10) he will be conscious in his dying moment, and (11) if he be one who did not enter into one of the four Paths, he will be re-born in an abode of the Noble Ones.

Following are the results of cultivating the four Infinities (Appamāṇa,) viz. : "Ráhula ! practise the mental development of Universal Love, and it will dispel whatever ill-will is in thee ; practise the mental development of Universal Pity, and it will dispel whatever weariness is in thee : practise the mental development of Universal Sympathy, and it will dispel whatever dissatisfaction is in thee ; practise the mental development of Universal Neutrality, and it will dispel whatever displeasure is in thee."

By the development of Abhiññā knowledge five wonderful powers are acquired, viz. : The possibility of showing wonderful illusionary phenomena, hearing sounds in distant places when desired, reading others' thoughts, tracing previous existences, and seeing objects that are not within the reach of (physical) sight, when desired.

The following good results or fruits are produced by mental development. They are : The ten unpleasant Objects and the Recollection on the material body should be developed for the separation from lust and sensuous appetites ; the Universal Love should be developed for the separation from hate and ill-will ; the Recollection on inspirations and expirations should be developed for the destruction of delusive ideas and speculations ; The Recollection on impermanence should be developed for the destruction of nine-fold pride : the four-fold Jhāna should be developed for the acquisition of Abhinna ; the Reflection on impermanence, on suffering, and on the delusion on the "I am I consciousness" or Self should be developed for the attainment of the Special Knowledge, and the suppression of conception, etc., should be mastered for the attainment of Nirodha samapatti, or the enjoyment of Nirvanic bliss in this life and in this world.

Moreover it is distinctly stated that the cultivation and development of Vipassana or Special Knowledge eradicates cravings, dispels doubts, subdues passions, dissipates speculation, curbs the pursuit after vanities, destroys pride and hate, and leads in this life to a state of purity, serenity, and tranquillity.

The practical and resultant nature of Buddhism is further seen from the Sanditthika Sutta of the Anguttara Nikāya. A certain wandering ascetic of the Brahmin caste comes to the Buddha and asks : "Lord Gotama ! Thou teachest that the result of Dhamma teachings of the Buddha could be known by oneself practically. How could the results of Dhamma be known practically ? Does it produce its results without delay ? Could it be shown saying "come here and look at this ?" Could it be approached or acquired ? and could the learned know it themselves positively by practice ?" The Buddha, whose principal teaching is the suppression of lust, ill-will, and delusion (*Raga, dosa, moha*) replies thus, "O Brahman ! he who is dazed (literally heated) with lust, he who is overpowered by lust, thinks of things that are dangerous to self, dangerous to others, dangerous to both self and others. He feels mental pain, and he is unhappy. When lust is eradicated he does not think of things that bring evil on self, evil on others, or evil on both self and others. He is neither unhappy, nor is he subject to mental pain. Brahman ! he who is dazed with lust, who is overpowered by lust commits evil by his physical

body, by his words, and by his thoughts ; but when he is liberated from lust, he does not commit evil by his body, by his speech, or by his thoughts, Brahman ! he who is dazed with lust, who is overpowered by lust, and whose mind is entangled in lust, does not perceive things that are beneficial to self, beneficial to others, or beneficial to both self and others." (Likewise with hate and delusion) "Brahman ! Thus could the result of Dhamma be known and seen by self practically, thus it produces its results without delay, thus it could be shown saying "Come here and look at this," thus it could be approached and acquired, and thus could the learned know it, and realize it themselves practically."

The practical nature of the acquisition of Abhinna is thus spoken of by Buddha in the Akhankheyya Sutta of the Majjhima Nikaya :—"If a Bhikkhu desire to acquire the Knowledge of Abhinna, and to assume many forms, to become visible or invisible, to go through the walls, ramparts, or mountains as if through air, to sink into the ground as if in water, to walk on water as if on solid ground, to travel through the air like a bird, to go from this to other worlds, or if he desire to read the thoughts of others, or to know his previous existences, whether they be one hundred, one thousand, a hundred thousand or more, with such particulars as his name, the names or those amongst whom he was, as well as the names of places he was born in : or if he wishes to acquire clear hearing or clear vision of sounds and objects that are afar, or if he wishes to attain intellectual development, then, he must be perfect in the observance of moral precepts, must be able to concentrate thoughts and bring them into perfect tranquillity, diligently practise Jhana, and attain Abhinna by being a frequenter of solitary and lonely places.

With regard to the breaking of the Fetters (Sanyojana) called the Delusion of Self, etc., and entering the Paths, the Buddha, in the Maha Vagga says : The learned and noble disciple perceiving that this is not mine, I am not this, this is not my ego, is disgusted with form, sensation, perception, aggregating mental forces, thoughts and consciousness, When disgusted, he is freed from thirst. From the absence of thirst he becomes free, and when he is free, he knows practically that he is free. He then knows that his re-birth has ceased, that he has acquired the higher life, and that he has done what he ought to have done, and that he has nothing more to do for his tranquillity.

Regarding the *summum bonum* the Buddha in the Samyutta Nikāya says thus :—When Vinnāna is void of a resting place it does not develope and accumulate Kamma, and becomes free. When free it becomes tranquil. When tranquil, it becomes blissful. When blissful, it does not agitate, and acquires Nirvāna by itself. Then it knows that its re-birth has ceased, that it has entered the Higher Life, that it has done what ought to have been done, and that it has nothing more to do for its tranquillity.

For further particulars on this subject the reader may profitably consult the Sigālovada Sutta, Samannaphala Sutta, etc.

J. WETTHA SINHA.

A Remarkable Will.

EMINENT GREEK MERCHANT LEAVES FORTUNE TO A KING.

HUNDREDS OF REQUESTS TO CHARITY.

Mr. Marino Corgialeagno, of Mount Street, Grosvenor Square a Merchant and Bill and Discount Broker who was a native of Cephalonia but the friendship of king Edward, King George of Greece, and the Crown Prince of Greece, and who died at St. Leonard on April 26 at the age of 82 years, left an estate valued at £585,306 gross. Mr. Corgialeagno's Will is remarkable as the first in which a bequest is made to the Sovereign of a European Power for improvement of the Power. The Clause in the Will which was made on June 15 runs:

£50,000 on suggestion of King George of Greece as to £10,000 for barracks for improved accomodation of Greek Army, and as to £40,000 to be used in the uncontrolled discretion of King George of Greece for the improvement of the Greek Navy."

Mr. Corgialeagno left to his Royal Highness the Crown Prince Constantine of Greece the old blue China Sevres Lyre Clock signed by Coteau of Paris and dated 1784, stating: I beg His Royal Highness to accept it as a token of my devotion and gratitude to him.

The residue of the property which will apparently amount to less than £40,000, was left to the Crown Prince of Greece for use in his discretion for the improvement and embellishment of the City of Athens and the establishment of any institution for the promotion of scientific, literary or more knowledge or advancement of Arts and Trades.

He concluded his will by saying. It is not a desire for posthumous fame that lead me to name many of the legacies after my own name but as a stimulous to others and a desire and ardent wish that others of my cuntrymen in Greece and abroad may follow my example and benefit by similar bequests to our believed country in future times. Among the legacies one of £40,000, for the institution at Athens of a school on the lines of Eton or Harrow.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol XIX.

OCTOBER,

2455 B. E.
1911 A. C.

No. 10.

Fa Hian's Visit to Ceylon.

C. 400 A. D. (FA HIAN returned to China 414 A. D.)

(J. LEGGE, Chap. 37).

After this he embarked in a large merchant vessel and went floating over the sea to the south-west. It was the beginning of winter and the wind was favourable, and, after fourteen days, sailing day and night, they came to the country of Sinhala. The people said that it was distant from Tamalīpti about seven hundred *yojana*.

The Kingdom is on a large Island, extending from East to West fifty *yojana*, and from North to South thirty. Left and right from it there are as many as one hundred small Islands, distant from one another ten, twenty or even two hundred *li*; but all subject to the large Island. Most of them produce pearls and precious stones of various kinds; there is one which produces the pure and brilliant pearl—an Island which would form a square of about ten *li*. The King employs men to watch and protect it, and requires three out of every ten pearls which the collectors find.

The country originally had no human inhabitants, but was occupied only by spirits and *Nagas*, with which merchants of various countries carried on a trade. When the trafficking was taking place, the spirits did not show themselves. They simply set forth their precious commodities, with labels of the price attached to them; while the merchants made their purchases according to the price, and took the things away.

Through the coming and going of the merchants in this way when they went away, the people of the various countries heard how pleasant the land was, and flocked to it in numbers till it became a great nation. The climate is temperate and attractive, without any difference of summer and winter. The vegetation is always luxuriant. Cultivation proceeds whenever men think fit; there are no fixed seasons for it.

When Buddha came to this country, wishing to transform the wicked Nagas by his supernatural power, he planted one foot at the north of the royal city, and the other on the top of a mountain (Adam's Peak), the two being fifteen *yojana* apart. Over the footprint of the north of the city the King built a large *tope*, four hundred cubits high, gradually adorned with gold and silver, and finished with a combination of all the precious substances. By the side of the *tope* he further built a monastery, called the *Abhayagiri*, where there are now five thousand monks. There is in it a hall of Buddha, adorned with carved and inlaid work of gold and silver, rich in the seven precious substances, in which there is an image of Buddha in green jade, more than twenty cubits in height, glittering all over with all substances, and having an appearance of solemn dignity which words cannot express. In the palm of the right hand there is a precious pearl.

Several years had now elapsed since Fa Hian left the land of Han; the men with whom he had been in intercourse had all been of regions strange to him: his eyes had not rested on an old and familiar hill or river, plant or tree; his fellow-travellers, moreover, had been separated from him, some by death, and others flowing off in different directions. No face nor shadow was now with him but his own, and a constant sadness was in his heart. Suddenly one day, when by the side of this image of jade, he saw a merchant presenting as his offering a fan of white silk (such as Fa Hian's countrymen used) and the tears of sorrow involuntarily filled his eyes and fell down.

A former King of the country had sent to Central India and got a slip of the *patra-tree*, which he planted by the side of the hall of Buddha, where a tree grew up to the height of about two hundred cubits. As it bent on one side towards the South-East, the King, fearing it would fall, propped it with a post of eight or nine spans round. The tree began to grow at the very heart of the prop, where it met the trunk; a shoot pierced through the post, and went down to the ground, where it entered and formed roots, that rose to the surface and were about four spans around. Although the post was split in the middle, outer portions kept hold of the shoot, and people did not remove them. Beneath the tree there has been built a *vihare*, in which there is a great image of Buddha seated, which the monks and commonalty reverence and

look up to without ever becoming wearied. In the city there has been reared also the *vihare* of Buddha's tooth, in which, as well as on the other, the seven precious substances have been employed.

The King practises the Brahminical purification, and the sincerity of the faith and reverence of the population inside the city are also great. Since the establishment of government in the Kingdom there has been no famine or scarcity, no revolution or disorder. In the treasuries of the monkish communities there are many precious stones, and the priceless *manis*. One of the Kings once entered one of those treasuries, and, when he looked all round and saw the priceless pearls, his covetous greed was excited, and he wished to take them to himself, and immediately went and bowed his head to the ground in the midst of the monks, to show his repentance of the evil thought. As a sequel to this, he informed the monks of what had been in his mind, and desired them to make a regulation that from that day forth the King should not be allowed to enter the treasury and see what it contained, and that no *bhikkhu* should enter it till after he had been in orders for a period of full forty years.

Hindu University Deputation.

PUBLIC MEETING AT LUCKNOW.

A LAKH AND A HALF SUBSCRIBED.

Lucknow, Sept. 4.

A correspondent wires :—The Hindu University Deputation consisting of the Hon'ble Pandit Madan Mohan Malaviya, the Hon'ble Rai Pandit Sadanand Pandey Bahadur, Babu Aswar Saran Rai Ramsaran Das, Bahadur of Fyzabad, and Rai Debi Prasad of Cawnpore, and others arrived yesterday afternoon at 4'30 p.m., by the Punjab Mail. People from various Districts like Fyzabad, Barabanki, Hardol, Sitapur, Cawnpore and other places came to attend the meeting. Great preparations had been made to welcome the Deputation but the continuous rain throughout the day marred the prospects of a splendid procession which had been organized for the occasion. In the afternoon the rain stopped only for a while and the interval was availed of to put flags and buntings on the road through which the deputation was to pass. The deputation came in a procession from the Railway Station along the Latouche Road, thence turning round Messrs. Duke & Co.'s, thence to Aminabad Park, thence to Kaisarbagh Baradari, where the meeting to raise the funds for the University was to be held. A

large number of people had gone to the Railway Station to receive the members of the Deputation and when the Deputation arrived the members were garlanded. When Kaisarbagh Baradari was reached it was found almost packed up. The Baradari was profusely decorated with mottos of various descriptions like "Welcome Ye true Sons of India," "Right is Might," "Knowledge is Power," etc. Others fitting for the occasion both in Urdu and Hindi were stuck upon the four walls of the Baradari. At the steps of the Baradari a most beautifully decorated welcome was put up and just at the entrance "Long Live our King Emperor George the Fifth" was prominently visible to all who entered the Hall. The procession reached the Baradari at 5 p.m., and no sooner had the Deputation arrived than a large number of people came in and it was found that the Hall and its wings were full to overflowing. Every verandah and open space of the Baradari was occupied. Chairs had been removed and arrangements for sitting on the carpets and *durries* spread on the floor were made. Hundreds of people went away not having been able to find a place even to stand on. It is estimated that not less than 10,000 men were present on the occasion. The members of the Deputation were received at the steps of the *Baradari* by the Hon. Rai Sri Ram Bahadur, C.I.E. He proposed and the Hon. Babu Ganga Prasad Varma seconded the election of Rai Bahadur Munshi Prag Narain to the Chair. The Chairman then took his seat amidst loud applause and delivered a short and eloquent address in which he welcomed the members of the Deputation and impressed on the audience the necessity of uniting and co-operating with each other in the cause of the Hindu University at this juncture. He said the University was only an effort made by the Hindus to supplement the existing institutions maintained by the Government for the education of the people of this country.

After the presidential address, the Hon. Raja Rampal Sing, C.I.E., also welcomed the members of the Deputation and exhorted the audience to subscribe liberally for the funds of the University.

A stirring and eloquent poem was then read by Pandit Brijnarrain Chakbart. The poem was very much appreciated by the audience most of whom seemed to have been moved. It was frequently applauded as the author went on reading it. The Chairman in the end offered a reward of Rs. 125 for the poem, which sum, the author there and then made over to the funds of the University, as an addition to his subscription. After the poem had been read the Hon. Rai Sadanand Pandey Bahadur, Babu Aswar Saran, and Rai Debi Prasad addressed the meeting. Each of them pointed out the necessity for a Hindu University and explained to the audience its aims and objects.

The Hon. Pandit Madan Mohan Malaviya then stood up to address the meeting. On his rising he was received with a splen-

did ovation. The Hon. Pandit explained how the idea of a Hindu University had been caught by the people and related the success which the University cause had received wherever he had gone. At Behar, the Pandit said, both the officials and the non-officials had taken part. He said that he was willing to co-operate with Mrs. Besant, and if there was any difference between them it was nearly a matter of detail. He on his own part was ready to sink all the differences. The scheme of the Hindu University, he added, must be the scheme of all the Hindus and not of one particular individual. He in conclusion reminded the audience to sink all the differences at such a critical juncture and felt convinced that if sufficient funds were forthcoming and if the constitution proposed was acceptable both to the Government and the people, the success of the Hindu University was a matter of course.

Pandit Gokaran Nath Misra then read the list of the various donors who had subscribed towards the University Fund, the total amount of which came to about one lakh twenty thousand Rupees excluding an item of twenty-five thousand rupees which a donor had promised to subscribe but as his estate was under the Court of Wards and an application for sanction had been made the sum was not included in the list of donations. The principal donations were those of Rai Prag Narain Bahadur Rs. 30,000; Raja Indra Bikram Singh Rs. 10,000; Lalla Salig Ram, Contractor, Rs. 10,000; Nani Sahiba of Sissendi Rs. 6,000; Rai Sri Ram Bahadur, Rs. 5,000; Pandit Sheobeharilal Misra Rs. 4,000; Lalla Bhola Nath Banker Rs. 3,100; Pandit Gokarannath Misra Rs. 3,000; Babu Lachman Das Rs. 3,000; Girdhari Singh Rs. 2,200; Mahant Sant Ram Dass, Babu Murli Dhar, Babu Ram Chandra, and Babu Bisheshwar Nath Srivastava Rs. 2,000 each, Babu Kedar Nath, Dr. Purushottam, C. Dass and Pandit Jagpal Kishen Rs. 1,500 each; Pandit Pritha Nath Takur Rs. 1,100; the Hon. Babu Ganga Prasad Varma, Pandit Jagat Narain, Babu Ishawari Dayal, Rai Jai Narain Sahib, Pandit Janaki Nath Chack, Dr. Haridutt Pant; Babu Ramapal Ram, Mr. A. P. Sen, Lalla Inder Prasad Jagnadhan Dass, Dr. R. R. K. Tandon, Lalla Debidass Dewan Chand, Babu Gokulchand Rai and Babu Madan Mohan Khanna, Rs. 1,000 each. There were several donations of Rs. 500 and many of less than Rs. 500 principally that of Sheikh Yusuf Husan Khan, who gave Rs. 200. When his donation was announced it was received with loud applause. The students of Canning College subscribed a thousand rupees. So did those of the Reid Christian College and of the Jubilee High School. Then the little girls of the Hindu Girls School subscribed for the funds. Several amounts were announced on behalf of the ladies ranging between Rs. 500 and one hundred. After the list had been read intense enthusiasm was to be noticed in the audience. Each one seemed to vie with each other in subscribing as largely as one could. Several persons gave their golden rings

as their donations. The collection of subscriptions took a long time and in the end it was found that the amount promised had reached about a lakh and a half rupees. It is fully expected that the amount which Lucknow will contribute towards the funds of the Hindu University will in no case be less than two lakhs. Dr. Haridutt Pant then proposed and Babu Ram Chandra seconded, a hearty vote of thanks to the Chair. The meeting then dispersed with three lusty cheers for the King Emperor. The meeting lasted fully three hours and intense enthusiasm prevailed throughout.

The members of the Deputation leave to-day for Calcutta where the meeting has been announced to take place on the 6th instant.—*Madras Standard*.

The First Universal Races Congress.

We are glad to learn that the first Universal Races Congress has been an unqualified success. It opened at the University of London on July 26. About 300 delegates from Universities, Associations and Government, were in attendance. Nearly 1,200 people had enlisted themselves as active and 800 as passive members from all parts of the world.

Lord Weardale, who presided at the opening meeting, "emphasised the value of the growth of mutual understanding as a condition of the world's peace, and peace in the large sense of fruitful co-operation and the promotion of the common good of humanity through the growth of sympathy, the appreciation of alien virtues, and the scientific study of racial facts, is the large aim which the Congress has in view."

The Congress was a living testimony to the growth and success of the Peace Movement. It showed how the spirit of evolution and higher adjustment which our revered Leader brings forth into the world is gradually asserting itself. Commenting on the success of the Congress a London contemporary truly remarks that it has been possible to call the Congress into being at all is impressive evidence of the contraction of the world. The study of anthropology and comparative religion, the facilities of travel, and the growing pressure of racial problems in international politics, have given it a significance in the world of thought, and a tangible reality in the world of daily facts, which go far beyond the most sanguine dreams of a few years ago. It has appealed to the public imagination and captured the daily press. No one has thought of it as a coterie of scholars discussing questions remote from ordinary life. It has achieved the remarkable result of making a large number of people realise that they ought to study the principles which

underlie wise and just relationships between men of different race and religious tradition, the East and West, one stage of civilization and another.

India had the pride of place in its programme at the discussion and the first session, on anthropological and sociological aspects of race, was opened by Mr. Brajendranath Seal, the Principal of the Victoria College at Cooch Behar, who, in a brief address, stated the points of his own theory of race progress, and indicated some of the lines upon which the debates of the Congress might usefully proceed. Mr. Seal began by declaring that the problems of race must be solved by scientific knowledge and method, and made an appeal for racial unity and co-operation. He read his address with the greatest animation keeping conscientiously to the time limit. A short letter was also read from Sister Nivedita, who has contributed to the Congress a paper which is a strikingly eloquent survey of the present position of women, with special reference to the East.

On the second day the Congress was concerned mainly with modern tendencies among the nations of the East. The delegates from Asia had an excellent reception. Mrs. Archbald Little made an emphatic protest against the claim of the West to teach civilization, or even the principles of democracy, to China and other countries of the East. China, she declared, with great effect, was far more genuinely democratic than the United States.

Mrs. Besant spoke on both the first and the second day. In a ten minute's speech, every word of which told, she maintained that there were some demands upon which India was unanimous. First, that her children should be free to travel, to work, and to live in the white man's country as the white man was in India—there was not a single British Colony in which the Indian citizen was free; secondly, equality of treatment for the Indian in his own country—if Indians were treated unfairly abroad, at least let them have tolerable fairness at home; third, economic freedom; and last, that personal equality as between man and man which is denied Indian by the racial pride of the European. The speech was applauded to the echo by the large audience.

The Congress considered the following resolutions as memorials to the Third Hague Conference, to Governments, and to Religious and other Organizations interested in racial concord:—

1. To urge that the establishing of harmonious relations between the various divisions of mankind as an essential condition precedent to any serious attempt to diminish warfare and extend the practice of arbitration.

2. To commend to individuals of different races coming into passing or permanent contact with one another a conduct which shall be courteous and respectful.

3. To induce each people to study sympathetically the customs and civilizations of other peoples, since even the lowest civilizations have much to teach.

4. To emphasize that difference in civilization does not, as is often supposed, necessarily connote either inferiority or superiority, and that such difference, however wide, is due mainly to social conditions and institutions.

5. To study impartially and on a broad basis the physical and social effects of race-blending and the causes which promote or hinder it, to request Governments to compile statistics on the subject, and to discourage hasty and crude generalizations on the subject.

6. To point out the irreconcilability of the contention prevalent among the various peoples of the world that their customs, their civilization and their physique are superior to those of other peoples, and also to deprecate the loose manner in which term "race" is popularly employed.

7. To urge the paramount importance of providing in all lands a universal and efficient system of education—physical, intellectual and moral—as one of the principal means of promoting cordial relations within and among, all divisions of mankind.

8. To respect or to endeavour to assimilate or change, the economic, hygienic, educational and moral standards of immigrants, rather than to regard them as indefensible or fixed.

9. To collect records of experiments showing the successful uplifting of relatively backward peoples by the application of humane methods, and to urge the application of such methods—universally.

Other resolutions foreshadowed the holding of such a Congress at least every four years, alternately in the five continents; the creation of an International Institute to secure the acceptance of racial concord throughout the world; the endowment of Professorships of Oriental and Occidental Civilization in Western and Eastern Universities respectively, and of travelling scholarships and the publication of a *Journal of Comparative Civilizations*.

Mrs. Besant and the Indian Unrest.

Mrs. Besant contributes the first of a series on "Unrest in India" to the *Christian Commonwealth*. I do not understand why she has begun this series now, especially when things are settling down in India and the bitter past is fast fading from memory. She rightly distinguishes between constitutional unrest and terrorism

and while denouncing the latter as being kept alive by a small number of misguided men she rightly declares that educated Indian opinion is on the side of order and peaceful progress under the ægis of the British Raj. "This criminal unrest" she says, "may be dismissed as a constantly diminishing factor of the general unrest; the sporadic murders which may yet occur are not significant of a widely disturbed area of Indian feeling, but are the despairing efforts of the hopelessly discredited group of Anarchists abroad, trying to whip up a hatred which all good men are trying to eradicate. Indian educated opinion utterly condemns them, and it is significant that the suggestion made over here of signalling the King's visit by setting free the political prisoners, under which name the Anarchists of the great conspiracies are included, has found no echo in India. India does wish for certain changes, but toleration of Anarchy is not among them. "Her next article will deal with the causes of the legitimate unrest which makes for progress and will render possible a real union between England and India.—London Correspondent, *Madras Standard*, Sept. 4, 1911.

Correspondence.

IS BUDDHISM A RELIGION?

DEAR SIR,

In reply to the letter which appeared in the *Ceylon Independent* of July 22nd and 26th under the above heading, I think I shall be voicing the opinion of all Buddhists and Students of Buddhism, when I say that Buddhism is in reality both a *religion* and a *Philosophy*. The following excerpts from Subhadra Bhikshus' Buddhist Catechism (Translated into English from the German by C. F. Strauss, Ceylon Edition 25 cts.) will do much to enlighten sceptics and those Christian Clergymen who make a great noise about this matter.

"It a question often raised whether Buddhism should be called a religion or a philosophy. It is in reality both; in it the most lofty religious and moral doctrines are united with the deepest philosophical truth to form one inseparable whole. Buddhism enlightens its followers as to the nature of the universe and the laws and forces reigning therein; it discloses to man the essence of his being, shows him his true higher destiny, extending beyond this fleeting earth-life, awakening his slumbering moral forces and faculties, kindles in him a desire for the good and noble, teaches him to be humane, patient, unselfish, giving him consolation in sorrow, confidence while dying, and leads him to the highest aim of every living being, to emancipation, to consummation, to Nirvana. Hence Buddhism is a *Religion*.

It is however at the same time a *Philosophy*, for it demands of its adherents not blind faith, but a conviction gained and confirmed by one's own investigation and examination and by earnest reflection. Its doctrines are not based on the will of an incomprehensible God-Creator or a supernatural revelation, but on the natural constitution of the world and of life which are open to all. It does not seek to frighten the evil-doer by the threat of eternal punishment, but to clear the eye of the erring one, obscured by earthly delusion, so that he may be able to see the truth; and it leads the honest struggler on the way to spiritual development and moral self-perfection up to a stand-point where everything transitory is behind him as unsubstantial appearance, and where prejudice, doubt, and illusion disappear in the light of knowledge."

Yours &c.,

Bandarawela,

29th July, 1911.

"STUDENT."

[NOTE ON THE ABOVE LETTER.]

IS BUDDHISM A RELIGION?

In his "Hinduism" (p. 74). Sir Monier Williams says: "Buddhism is no religion at all, and certainly no theology, but rather a system of duty, morality and benevolence without real Deity, prayer, or priest." Various interpretations of the word are given by theistic and philosophic writers. Buddhism decidedly is no religion according to the interpretations given by theistic writers; but it can be called a religion according to the interpretations of the Positivists and of a few philosophic writers. The pertinent question is

WHAT IS RELIGION?

Mr. Grant Allen says:—"If you were to ask almost any intelligent and unsophisticated child, 'What is religion?' he would answer off-hand with the clear vision of youth, 'Oh, it is saying your prayers and reading your Bible, and singing hymns, and going to church or chapel on Sunday.' If you were to ask any intelligent and unsophisticated Hindu peasant the same question, he would answer in almost the self-same spirit; Oh! it is doing *pūja* regularly, and paying your dues every day to Mahadevo.' If you were to ask any simple-minded African savage, he would similarly reply. 'It is giving the gods flour and oil, and native beer, and goat-mutton' And finally, if you were to ask a devout Italian contadino, he would instantly say. 'It is offering up candles and prayers to the Madonna, attending Mass, and remembering the Saints on every festa.' And they would all be quite right. This, in its essence, is precisely what we call religion. Apart from the especial refinements of the higher minds in particular creeds,

which strive to impart into it all, according to their special tastes or fancies, a larger or smaller dose of philosophy, or of metaphysics, or of ethics, or of mysticism, this is just what religion means and has always meant to the vast majority of the human species. What is common to it throughout is Custom or Practice, a certain set of more or less similar Observances, propitiations, prayer, praise, offerings, the request for divine favours, the destruction of divine anger, or other misfortunes: and as the outward and visible adjuncts of all these, the altar, the sacrifice, the temple, the church, priesthood, services, vestments, ceremonial." ("The Evolution of the Idea of God," chap. II.)

The Duke of Argyll says: "M. Guizot's affirmation, that belief in the supernatural is essential to all religion, is true only when it is understood in a special sense. Belief in the existence of a living will—of a personal God—is indeed a requisite condition" ("Reign of Law," p. 51).

According to Bishop Butler "Religion implies a future state" ("Analogy of Religion," Chap. I).

In his prize essay on Infidelity, the Rev. Thomas Pearson says that the following are the commonly understood doctrines of natural and revealed religion, viz: "The independent existence of an absolutely perfect being, the creator, preserver, and governor of all things: the doctrine of the Trinity, or of three persons in the God-head; the Father, the Son, and the Holy Ghost."

Dr. John Pye Smith observes that "Religion is a sense of the relation between ourselves and the absolutely perfect being, the Deity; and of the duties and expectations thence arising," and defines religion as—I, "Theology in its most general acceptation is the declaration of fact upon which religion is built as the just consequence." 2. Natural theology: "those principles of knowledge concerning the attributes and Government of the Deity which the common mind is competent to discover, by observation, reflection, and inference." 3. "Revealed, and particularly Christian theology—"the principles of knowledge concerning the attributes and government of God, and their connections and consequences, which are either assumed or disclosed by the declaration of a positive revelation." He defines Natural Religion to be "such opinions on the method of honouring the Deity and obtaining his favour as may be acquired by human research and reasoning without any Divine revelation ("First Lines of Christian Theology," book I, chap. I, and II).

Arthur Schopenhauer says: "Religion is the metaphysics of masses; by all means let them keep it: let it therefore command external respect, for to discredit it is to take it away. Just as they have popular poetry, and the popular wisdom of the proverbs, so they must have popular metaphysics too; for mankind absolutely

needs an interpretation of life; and this again, must be suited to popular comprehension." ("Religion," page 2).

Mr. H. G. Atkinson writes to Miss Martineau: "He who does not suppose a personal god, or look for a future, may, nevertheless, be most unselfish and so deeply religious that he shrinks from all the forms of worship—forms of fancy, and not the spirit of truth. There are thousands upon thousands who have no clear knowledge on any one question relating to their religion." ("Man's nature and Development," Letter xx.)

Prof. Huxley in his prologue to "Controverted Questions" on naturalism and supernaturalism says "History also tells us that the field of the supernatural has rewarded its cultivators with a harvest, perhaps not less luxuriant, but of a different character. It has produced infinite diversity of religions."

Mr. G. Lewes says that Theology "restricts itself to the region of faith, and leaves to Philosophy and Science the region of inquiry. Its main province is the province of feeling, its office is the *systematisation* of our religious conceptions." ("Science and Speculation," p. 1.)

Owing to the protean variety of changes the religious sentiment is one particularly difficult to define. Prof. J. Sully says that "the religious sentiment is that mingled emotion of awe and delight which is especially excited by the idea of the unseen world, and more especially of the unseen power that is supposed to preside over human life. It is easy to see that this feeling is a highly composite one gathering up into itself the product of our various emotive sensibilities. Thus, as a feeling of personal dependence on, and resignation to, a divine order, the emotion includes a sublimated form of self-feeling. Again, as a sense of a common human destiny, it is eminently a social feeling. On another side, as a recognition of the world as an intelligible whole, it is an intellectual sentiment. In yet another of its aspects, as an expansion of the feeling for nature and beauty of the cosmos, it is an æsthetic emotion" ("The Human Mind," Vol. II. pp. 169/70).

Auguste Comte in his "Catechism of Religion" (Conversation I.) says that "the term religion expresses the state of perfect unity which the distinctive mark of man's existence, both as an individual and in society, when all the constituent parts of his nature, moral as well as physical, are made habitually to converge towards one common purpose. . . . Religion, then, consists in regulating each one's individual nature, and forms the rallying point for all the separate individuals."

According to John Stuart Mill, a religion may exist without belief in a God." And in answer to the question. "What are the conditions necessary to constitute a religion?" he responds;

"There must be a creed, or conviction, claiming authority over the whole of human life; a belief or a set of beliefs, deliberately adopted, respecting human destiny and duty, to which the believer inwardly acknowledges that all his actions ought to be subordinate. Moreover, there must be a sentiment connected with this creed, or capable of being invoked by it, sufficiently powerful to give it, in fact, the authority over human conduct, to which it lays claim in theory," and "if a person has an ideal object; his attachment and sense of duty towards which are able to control and discipline all other sentiments and propensities, and prescribe to him a rule of life, that person has a religion" ("Auguste Comte and Positivism," p. 183).

From the above just quoted and from a few others, it appears that Buddhism can be called a religion. If positivism that rejects every form of belief in the supernatural can be called a religion, I fail to see the reason why Buddhism, which rejects theism, animism, vicarious atonement, ritualism, and supernaturalism, could not be called a religion.

First and last, Buddhism is a philosophy—practical, ethical, psychological. Philosophy is a systematisation of the conceptions furnished by Religion and Science propounding a doctrine containing an explanation of the world, human duty, and human destiny. Hence, we have a philosophy of Religion, philosophy of Science, philosophy of Art, philosophy of Beauty, etc. A prominent feature of Buddhism is its inculcating the philosophical doctrine of *individual responsibility*, and as it prescribes a rule of life and destiny it can be called a religio-philosophy.

J. WETTHA SINHA.

Reviews, Notes, and News.

We have to record the appearance of two publications of considerable importance to students of both the archæology and the religions of India. The larger of these is the **Catalogue of the Archæological Museum at Mathura**, prepared by Dr. J. P. Vogel, the distinguished Superintendent of the Archæological Survey of the Northern Circle. Dr. Vogel has accomplished his task with his wonted ability, giving a detailed description of all the objects in the Museum, which he has enriched by several important identifications. To the body of the catalogue he has prefixed an introduction, in which he treats of the history of the Museum, the local explorations, from which a large part of its treasures have been drawn, the character of the monuments with which Mathura was adorned in its palmy days under the Kushana dynasty, the nature and origin of the local school of sculpture, and the types of the images chiefly produced in it, while in an appendix he gives a list of the inscriptions to be found in the Museum. The importance of the Mathura School of

Art is admitted by all, but its origin has been disputed; and we are glad to see that Dr. Vogel lends the weight of his authority to the view that it was fundamentally Indian, but that it nevertheless received a strong classical influence from the great Græco-Buddhist School of Gandhara. We may add that the value of the catalogue is greatly enhanced by the twenty five excellent photographic plates with which it is illustrated.

The second work that we have to notice is a **Handbook to the Sculptures in the Peshawar Museum**, by Dr. D. B. Spooner. The author modestly states that his work is "merely a popular guide-book that shall explain the sculptures to those on the spot." It is nevertheless a very useful little book, which may be with advantage consulted by students away from Peshawar. As all know, Peshawar is the centre of the district in which formerly flourished the noble Græco-Buddhist school of plastic art that is commonly known to us as that of Gandhara, and its Museum contains many of the most beautiful products of that school. Dr. Spooner gives as an introduction a short account of the chief legends of the Buddha's life which are illustrated in the sculptures of the Museum, and then in the body of his work leads the visitor through the collection in the manner of a skilful and learned cicerone. Several good photographic plates adorn the little book,

In *La Porte Orientale du Stupa de Sanchi* we have from the master-hand of M. A. Foucher a new contribution to Indian archæology. The Musée Guimet in Paris possesses a reproduction of this important Buddhist monument, presented by the Indian Government. In the present volume M. Foucher, with his wonted lucidity and charm of style, explains the architectural structure of the *stupa*, and interprets the legendary scenes from the life of the Buddha which are represented upon it, connected with the Illumination, the Preaching, and the Death of the Master.

Pāli-Buddhismus in Uebersetzungen von Karl Seidenstucker.—The two preceding volumes in the above-named series of publications were the "Khuddaka pāṭha of the Pāli Suttapitaka" and the "Puggalapaññatti of the Abhidhamma," rendered into German by Herr K. Seidenstucker and the Reverend Nyanatiloka respectively. The third, consisting of selected passages from the Pāli canon, translated, with explanatory notes, by K. Seidenstucker, is put forth as a *Festgabe* to celebrate the year 2500 of Mahābodhi—i.e., dating from the Buddha's attainment of supreme illumination.

In his preface the author explains the scheme of the work, introducing it as the first attempt to give in the German language by means of translations from the Pāli canon a systematic presentation "*des Buddhismus grosseren Stils*." The phrase is not altogether well chosen for a presentation of Buddhism that leaves almost entirely out of sight all literatures but the Pāli of the earlier period. Devotion to Pāli-Buddhismus need not suffer harm by the knowledge that Buddhist works rich in doctrine, ardent devotion, and moving legend exist in Sanskrit and Chinese, and that some of these, commented and translated, are also within the reach of European inquirers.

It may be said that inquirers cannot read everything, and are glad of works presenting clearly and briefly the main features of the philosophy or religion of their choice, while to many a detailed study is impossible. Still, it may be doubted whether it is a possible task to choose and put together isolated passages from one canon so well that they shall unfold all Buddhist doctrine to the reader. But it ill becomes any serious student of Pāli literature to underrate the value of straightforward and careful translating, and the work of the Pāli-Gesellschaft must be heartily welcomed from this point of view. Besides, this latest volume will undoubtedly be of great interest, and give valuable help to those who are seeking to lay hold of the chief maxims of Buddhism in the very words of ancient texts, and meditate upon them, rather than near them in paraphrase, however eloquent and moving.

The translator has again given proof of his resources as a Pālist. In twenty chapters of varying length he presents teachings on the Four Truths, the Worldly and the Higher Path, Knowledge, Nibbānam, and other important themes. Herr Seidenstucker has given unsparing labour to the task. As his notes show, he is not always in agreement with other translators, and he expresses a frank objection to seeking enlightenment in the medieval Pāli commentaries. This objection, not shared by the pioneers and leaders of Pāli scholarship, appears to be strongly felt by some European Buddhists. It probably results from an unavowed recoil of Western freethinker's mind from a truly and completely Oriental point of view.

The well-known and trust worthy *Historical Relation of the Island of Ceylon*, by Captain Robert Knox, was published in 1681. In 1708 he wrote that all the copies were sold, and there was still a demand for it. But he had given the publisher a bond that it should not be reprinted, and it is only in the present year that a reprint, with facsimiles of the illustrations and a portrait of Knox, has been issued in a handy octavo form by Messrs. MacLehose and Sons, under the careful editorship of Mr. James Ryan. The work is much more than a reprint. The manuscript containing Knox's autobiography, with additional matter regarding Ceylon was discovered last year in the Bodleian Library by the late Mr. Donald Ferguson. The inclusion of this in the new volume has given the work a completeness that was formerly wanting. There is much of interest in new matter, which extends to 150 pages. Knox describes his straits for clothes, and adds that he was never better in health than when he wore the native dress—"a Clout wrapt about my body." He made voyages in the Madagascar slave-trade, and retired with enough to live upon. He died in 1720, at the age of eighty.—*Luzac's Oriental List.*

Who is a Hindu ?

Although we all readily distinguish a Hindu from the rest of the world's people, yet it has been found extremely difficult if not almost impossible to define a Hindu. Some of the best cultured Hindus of the day who are organizing an "All-India Hindu

League" have defined a Hindu as one "professing to be a Hindu or following any religion of Indian origin." But the question is, are those Chinese, Japanese and others belonging to several other countries and races Hindus who follow any religion of Indian origin? Will Hindus admit this? Apparently no regard for "Hindu descent" has been kept in view which is an essential factor in Hindu Sociology. But here again the question arises, are those people Hindus who have embraced Mahomedanism and Christianity? If Hindu Society is not a religious organization, but only a social combination, then all the descendants of Hindu ancestors, whatever their creed or profession of faith, may be, are Hindus. And if Hindu society is a religious organization, it is quite impossible to define it, as quite contradictory beliefs exist on almost all points of religious questions among the different Hindu systems of thought. Again if an Indian Mahomedan were to start a religious sect, as Mirza Ghulam Ahmed of Kadian has done in the Punjab, would its followers be considered Hindus, because the religion has had its origin in India?

Would it not be better to define a Hindu as "either one of Hindu descent, and following a religious system propounded by a Hindu Teacher or one admitted to the Hindu Society by some Hindu Community?"

God's Dealings with His Dumb Creatures.

Civilized man is organizing societies for showing sympathy with our animal friends. But what shall we say of the supposed Deity who is alleged to be the author of such acts as are reported below? Can He be the object of our adoration, if He really exists and does what are alleged to be His and His acts alone. We read:—

"Belated accounts from the remote interior of the Mysore Province state that during the recent abnormal floods in the river Cauvery many villages in the Maluvalli and Talkad Narsipur Taluqs of the French Rocks sub-division, that stood on the banks of the river, *were swept away with all the cattle and grain stocks and chattels of hundreds of ryots*..... The water is said to have tapped the ancient granite bridge at Sivasamudram, close by the Cauvery Falls, Electrical Power-Works, and to have badly damaged that picturesque structure of bygone civilisation. Large numbers of villagers were rescued from the branches of trees and temple tops, and the unhappy homeless and starving people have been sheltered in temporary sheds and provided with food and clothing by the Assistant Commissioner and the Amildar of the district.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

123. ACCHARIYA ABBHUTA SUTTAM.

අච්ඡරිය අබ්භූත සුත්තං.

Sāvatti.—The Blessed One was staying at the Jetavana Monastery of Anāthapindika. After having finished their meals many Bhikkhus assembled at the Service Hall and began discussing the subject of the wonderful and miraculous nature of the Tathāgata in that He is able to relate the history of the past Buddhas about their family, the clan name, about their noble conduct and the principles they enunciated, and the wisdom which they were associated with and the emancipation they had won. Ananda who had heard the Bhikkhus said to them "wonderful is the Tathāgato" miraculous is His nature. The Blessed One after the noon day rest came to the Service Hall where the Bhikkhus were, and sat on the prepared seat, and asked the Bhikkhus of the conversation they were engaged in, and they answered and said that they were discussing about the miraculous nature of the Tathāgata. And the Blessed One summoned Ananda and told him to repeat the song of the miraculous and wonderful nature of the Tathāgata. And Ananda recited of what he had heard from the Blessed One:

The Bodhisatta was born in the heaven of Tusita in self consciousness. The Bodhisatta remained there in self consciousness as long as he had wished; and the Bodhisatto incarnated in the Mother's womb in self consciousness. At the moment of the Bodhisatta's incarnation the world of gods and men was bathed in a flood of heavenly radiance surpassing that of the gods even to the ends of the world where darkness reigns, and the denizens who had never seen each other before by the wondrous light saw each other face to face, and ten thousand worlds bathed in the flood of this exceeding divine radiance surpassing that of the gods became tremulous. The time that the Bodhisatta was in the mother's womb He was being guarded by the four devaputtas from the four sides lest any danger might befall from either human or non-human beings, and the mother of the Bodhisatta was by nature of purified conduct abstaining from destroying life, from taking things that belongs to another, from sexual intercourse, from falsehood, from intoxicating liquor. And the mother of the Bodhisatta never look at the face of a man with carnal thought, she is in that sense absolutely pure. And the mother of the the Bodhisatta is enveloped in prosperity and in all domestic happiness knowing no want in the pleasures of the five sense organs, and the mother of the Bodhisatta is free from disease of whatever kind, and is in perfect health never under going any kind of fatigue, and on the seventh day of the Bodhisatta's birth the mother dies and is reborn in the heaven of Tusita; and other women give birth in the ninth month or in the tenth month, not so the mother of the Bodhisatta. After the tenth month the Bodhisatta's mother gives birth to the Bodhisattva. And when the delivery takes place the Bodhisattva descends to the arms of the celestial beings first, then the human beings receive Him. The Bodhisattva descends to the earth and the four guardian gods place Him before the

Mother and say "Rejoice O Queen, great in power is thy Son." The Bodhisattva when proceeding from the womb of the mother comes out immaculately clean lustrous as the lustrous gem. And the Bodhisattva and the Bodhisattva's mother receive a bath cold and hot. And the Bodhisattava steps on the earth and proceeds seven steps towards the north and then looks around on all sides and uttered in conquering voice "I am first in the world, eldest in the world, chief in the world, this is my last birth, no more re-birth for me." At the time the Bodhisattva is born the world of gods and men is bathed in a flood of radiant light surpassing that of the gods, and ten thousands of worlds feel the joyous tremors. The Tathāgata is conscious when feelings spring up, He is conscious when they vanish; He is conscious when perceptions arise; He is conscious when ideations spring up, and He is conscious when they disappear.

124. BAKKULA THERACCHARIYABBHUTA SUTTAM.

බකුල චරිත චරිත බහුත සුත්තං.

At one time the venerable Bakkulo was staying at Rajagaha in the Veluvana monastery, and his former friend the naked ascetic Kassapa approached him and began a friendly conversation sitting near by, and asked him since how long he has remained a Bhikkhu, and Bakkula answered and said for eighty years. Kassapa asked how many times he had intercourse with women, and Bakkula said the question is wrongly put, and that he should have asked "how many times did the apperceptions of sexual contact arise in him." For eighty years the apperceptions of sexual feelings did not arise in me answered Bakkula. Wonderful is this saying and I shall retain it in my mind answered Kassapa. These eighty years neither did the apperceptions of anger, ill treatment of others, sexual feelings arise in mind said Bakkula and Kassapa received with miraculous feelings. For eighty years said Bakkula he did not wear a robe presented by a householder, for eighty years he did not use a weapon to cut a robe: did not use the needle to stitch one, never had coloured the robe, never had a thought for the morrow, never sat inside a house, never looked at a woman to receive impressions, never preached to a woman, never went into the company of nuns, never preached to them, &c., never had a hot bath, never used ointment, never had been ill, never took medicine, never laid down to sleep, never spent a rainy season in the neighbourhood of a village &c. Kassapa wished to obtain ordination, and Kassapa was ordained and before long he reached the heights of Arhatship. And the time having approached for his parinibbana Bakkula went from vihāra to vihāra and summoned the Bhikkhus to witness the scene of his parinibbana that day, and he sitting amidst the Bhikkhus attained parinibbana.

125. DANTABHUMI SUTTAM.

දන්තභූමි සුත්තං.

Rajagaha.—The Blessed One was staying at the Veluvana Monastery. At the time the novice Aciravato was staying in a hut in the forest and the prince Jayasena strolling from place to place came to where the novice Aciravato was staying, and having approached the novice greeted him and took a seat close by. And the prince asked the novice address-

ing him Aggivesana (the gotra name) whether it is true what he has heard that the Bhikkhu who strenuously exerts could reach the summit of concentration by bringing the mind into a state of one pointedness. Yes said the novice, the exerting Bhikkhu does reach that state by strenuous application. It would be well if the novice would preach the Dhamma, and the novice said that he is not competent to preach, and even if I preach what I have heard and learnt to thee, prince, thou shalt not be able to comprehend the meaning thereof. The prince requested the novice to preach, perhaps he may comprehend the meaning. Then the novice was willing to preach what he has heard of the Dhamma to the prince. If the prince does comprehend the Dharma it would be good, if he does not comprehend then he would not proceed further. And the novice preached the Dhamma, and the prince Jayaseno said, that a Bhikkhu by strenuous exertion could reach the state consciously of one pointedness, such a thing could not be. Having thus expressed himself the prince got up from his seat and went away. And the novice Aciravato came to where the Blessed One was staying and related the conversation that he had with the prince Jayasena, and the Blessed One thereupon said what-else can you expect from prince Jayasena living amidst sensualism enjoying the pleasures thereof, thinking over it more and more, wasting by the burning thereof, that he should understand about a thing which can be only learnt from the renunciation of sensual pleasures, whose insight is only for him who practises renunciation, and whose realization is only possible for the one who avoids sensualism, that prince Jayasena can understand about the principles of the higher wisdom, such a thing can never be. To explain; it is like two experts, professors of the science of training elephants, horses, and bulls, and another two who are not proficient in the science, going to the circus or the arena to show their prowess, will there be no difference in the men who are experts and those who are not? Yes, Lord, answered Aggivesana. Similarly Aggivesana that which can be known only by the aid of renunciation and seen and realized by the aid of renunciation cannot be known by prince Jayaseno who is living in the midst of pleasure, &c. It is like two friends climbing a rock, one ascending to the one higher and the other remaining, and the one who is on the rock below inquiries from the one who is above, whether he sees anything, and he answered that he sees from the top beautiful forests, ponds, &c., and the one standing below says it is impossible that such a sight could be seen, and the one standing above takes his friend above and then asks him what dost thou see, and his friend answers that he sees beautiful groves, forests, gardens and ponds, whereupon his friend wishes to know why he had first said that it was impossible that such a sight could be seen, and the answer was that where he had stood shuts the view. Similarly the prince Jayaseno surrounded by the great body of ignorance fails to see what could be seen only by the avoidance of sensual enjoyment. That the prince Jayaseno could understand about the higher things, surrounded as he is by sensual associations, &c., such a thing could not be. You Aggivessana might repeat the two similes to the prince, and he will be pleased and he would express his pleasure. How could I explain the two similes like the Blessed One said the novice, whereupon the Blessed again resorts to a simile. There is Aggivessana a fully crowned king, and he summons his elephant trainer and directs him to mount the royal elephant, to go to the forest, and to catch an elephant

that is wild, and the elephant trainer in obedience to the command of the king does what he is told, and an elephant is brought and with the royal elephant he is allowed to live in the open air. And the king commands the trainer to train the elephant of the forest in the laws of domesticity so that he may live among people. And the elephant trainer in obedience to the command of the king trains the elephant by adopting measures in accordance with the principles of elephant training, and the elephant is trained so as to live among men, and the trainer by using words of kindness, pleasant to the ear, makes the elephant useful. He also adopts further measures to train the elephant to do whatever is told with the different limbs of his body, and he is also trained to fight in the battle-field, when he becomes the royal elephant deserving of royal honour. In a similar manner the Tathāgato is born into the world, a fully enlightened holy Buddha, who understands the world of gods and men, and He preaches the doctrine of perfect holiness of Brahmachariya; and a householder or the son of a householder having listened to this Doctrine abandons his attachment to the pleasures of home, abandons his wealth great or small, and abandons his relations and becomes homeless and thereby he becomes one who is gone to lead the life of the open. And the Tathāgato teaches the higher life abandoning the sensual life of the gods and men, to follow the ethics of the Pātimokkha, of good conduct. And the Ariyan disciple thereupon observes the rules of noble conduct and conform to the principles of outward behaviour. The Tathāgato further teaches to control the different sense organs, and to avoid association with objective form, sounds, &c., so as not to allow the eye to take impressions of outward forms, &c., and to remove the five obstacles, and to live in attentiveness analysing the body, &c., and also the feelings, variations of the heart's emotions, and also the phenomena of psychical development. These four principles of psychical attentiveness are the opposites of domesticity. Further the Tathāgato exhorts the Bhikkhu to develop the four Jhānas for when the heart is purified the psychical illumination takes place enabling the disciple to look back to the former births, to one, two, &c., and the further illumination of seeing clearly as to the place of birth after death, and ultimately to destroy all desires and to get the wisdom of the four noble truths, whereby the science of emancipation is realized. Such a Bhikkhu is the embodiment of patience, able to endure heat, cold, hunger, thirst, &c., and is a receptacle of homage. The Bhikkhu in age may be a thero, but if he dies without annihilating his passions his death is of the unheroic kind.

(To be Continued.)

Popular Fallacies Regarding Buddhism.

MAHA MERU.

The Rev. D. J. Gogerly in his *Kristiyani Pragnaptiya* says that the Buddha did not know Geography, and, to support his statement, quotes the following from the *Satta Suriyuggamana Sutta*:—*Sineru pabbata rājā bhikkhave ayāmena caturasi yojana*

sahassani vitthārena yojana sahaṣṣāni mahā samudde ajjhogalko caturāsiti yojana sahaṣṣāni mahā samudde accuggato caturāsiti yojana sahaṣṣāni, &c., i. e. Bhikkhus! The Mountain called Maha Meru is 84,000 yojanas in length, 84,000 yojanas in breadth, 84,000 yojanas under the sea, and 84,000 yojanas above the sea &c.

This statement of Mr. Gogerly is made through ignorance that the teachings of the Buddha are divided into two principal branches called Sammuti Sacca or *Conventional Truth*, and Paramattha Sacca or *Genuine Truth*. The words used in the Pali Pitakas, names of places, things, and of sentient beings, names of gods adored by people, all subjects connected with philosophies and sciences (except their genuine Sankaras), manners and customs of people, tales, traditions, legends, myths, and fairy-lore current during the period, incidents connected with persons, similes, metaphors, parables, and comparisons, subjects associated with theism, pantheism, animism, spiritualism, materialism, agnosticism, geography, geology, astronomy, astrology, &c., belong to the Conventional Truth. Even some of the moral precepts appearing in the Pitakas belong to the Sammuti. The thirty-seven Dhammas associated with the Four Noble Truths, known as

Cattaro Satipatthana,
Cattaro Samvappadhana,
Cattaro Iddhi-pada,
Pañca Indriyani,
Pañca Balani,
Satta Bojjhanga, and
Aṭṭhanga Magga,

belong to the Paramattha Sacca or the Genuine Truths of Buddhism.

Further, when questioned about the world, the Buddha on several occasions said "I shall show you the world in this physical body which is about a fathom in length" (*Vyāmaṃ matte kalevare lokam pañnapemi*). It is distinctly and explicitly stated in the Cūḷa Malunkya Putta Sutta of the Majjhima Nikāya that the Buddha does not teach anything about the worlds, such as whether they are finite or eternal &c., as such teachings do not tend to the cessation from suffering and misery, or to the acquisition of supreme wisdom and higher knowledge that lead to the final goal, Nibbāna.

The passage quoted from the Satta Suriyuggamaṇa regarding Maha Meru belongs to the Sammuti, as it was an admitted teaching common to the Siddhantas and Puranas that excited them, Buddhaghosa giving a description of Maha Meru, Sapta Kulas, and Seas says "thus said the ancients" (*Tenakūporāṇa*), and teaching about the teachings of the Buddha says "thus said the Blessed One" (*Tenaku Bhagavā*). Most of the Puranas treat of cosmogony, and cosmography, and notably in the 44 Chapter which is called Andakosha of the Śkanda Purāṇa appears a vivid descrip-

tion of Maha Meru, Seven Seas, Sapta-Kulas, &c. From these, it is apparent that most of the Buddhist authors, such as Buddhaghosa, &c., based their Cosmography on the Puranas, leaving out the intricate theories of the Siddhantas, as these were, perhaps, not popular with the masses.

The Paramattha Sacca of this Sutta appears above the text already quoted, and in several other places of this Sutta. It is as follows:—*Anicca bhikkhave sankhàra, nassasika bhikkhave sankhara, yavanc' idam bhikkhave alameva sabba sankharesu nibbinditum alan virajjitum alan vimuccitum*, which means; "Bhikkhus! Aggregations (mental and material) are impermanent, aggregations are not perpetual, and aggregations are transitory. Therefore, Bhikkhus it is proper to be wearied of aggregations, it is proper to be detached from aggregations, and it is proper to be liberated from aggregations." In order to establish this Dhamma, the Buddha brought forward a theory which was then current.

J. WETTA SINHA.

FOREST CLERKS READING ROOM, AND LIBRARY.

FOREST OFFICE, MOULMEIN.

Moulmein, 16th September, 1911.

P. O. Box.
No. 39.

THE GENERAL SECRETARY,
"MAHA-BODHI SOCIETY,"

44, FIRST CROSS STREET, PETTAH,

COLOMBO; (CEYLON.)

DEAR SIR,

In acknowledging the receipt of your letter, dated the 26th ultimo, I am to state that the members of our Library hear with much regret the financial loss which the "Maha-Bodhi Society" has been undergoing in the publication of its Journal and our members offer their sincere sympathy for the difficulties the "Maha-Bodhi Society" is meeting with.

Our members fully concur in your views that you should expect help from every true Buddhist brother be he the inhabitant of India, Burma or Siam, for, you labour for the cause of the whole Buddhist World in their own interests and that of others also in propagating the Sublime Teaching of the Great Buddha, bringing home to every one, the Grand Doctrines of Self Conquest, Purity, Holiness and Love irrespective of caste, creed or colour.

Before the receipt of your letter, we already moved in the matter and been able to collect a sum of Rs. 65 (Rupees sixty-five only), in aid of the "Maha-Bodhi Society" as detailed below. We offer our sincere

thanks to the members of our "Forest Clerks' Society" at Maulmain, in thus responding to the appeal made on behalf of the "Maha-Bodhi Society."

We are sending the amount this day per Money Order No. 6724 to your address:—

I remain,

Yours faithfully,

P. APPALSWAMY.

Managing Member of the "Forest Clerks' Library."

"DETAILS OF DONORS."

SERIAL. No.	NAMES.	AMOUNT.		
		Rs.	As.	PIES.
1	P. Appalswamy Naidu	.. 10	0	●
2	U. Thein	.. 5	0	0
3	Moti Raheman	.. 5	0	0
4	U. Chit Kaing	.. 3	8	0
5	U. Myaing	.. 3	0	0
6	U. Ba Pe	.. 3	0	0
7	U. Po Thaung	.. 3	0	0
8	Maung Po Sein	.. 3	0	0
9	Maung Po Thit	.. 3	0	0
10	Maung Ngwe Zin	.. 3	0	0
11	Maung On Shew	.. 3	0	0
12	Maung Pan Gaing	.. 2	0	0
13	Maung Gyee	.. 2	0	0
14	Maung Pah	.. 2	0	0
15	Maung Po Hmyin	.. 2	0	0
16	Maung Ba Gyee	.. 2	0	0
17	Maung Tun Tin	.. 2	0	0
18	Maung Po Han	.. 2	0	0
19	Maung Tun Pe	.. 2	0	0
20	Maung Tha Hman	.. 1	0	0
21	Maung San Nyun	.. 1	0	0
22	Maung Shan Gyee	.. 1	0	0
23	Maung Tun Hla	.. 1	0	0
24	Maung Po Hpaung	.. 1	0	0
25	Maung Po Lauk	.. 0	8	0
Total Rs.		.. 65	0	0

P. APPALSWAMY.

Managing Member of the "Forest Clerks' Library." Moulmein,

P. S. Money Order commission and postage are paid from our Clerks' Society Funds.

The Late Mr. Harinath De.

DR. SUHRAWARDY'S APPRECIATION.

The following obituary notice was read by the Hon. Dr. Suhrawardy at the Monthly General Meeting of the Bengal Asiatic Society, Calcutt held on the 6th September, 1911.

It was in the month of September, 1909, that three friends sat around a table and discussed art and literature. They were in the prime of life, they were members of your honourable Society, and they had caught in its intellectual atmosphere a passion for study and work. They were dreaming dreams of the future; they were trying to seek immortality by fixing upon a work which they could bequeath to posterity, and which "posterity would not willingly let die." They said that as once before in the history of the world the combined labours of a Hindu, a Moslem, and a Christian, had made the world of culture and thought acquainted with the beauties and philosophy of the Upanishads, so once more the united efforts of a Hindu, a Moslem and a Christian might give to the world a new version of that great book, in the light of modern research and scholarship. Then one of them fell into a reverie and began to ponder over the sad end in blindness and poverty of Anquetil du Perron, over the tragic death of the princely Mystic, Dara Shikoh, and the cruel fate of his pandit and what the orthodox had then said, "such is the meed of those who dare offend the gods, who dare, aliens and in an alien tongue, unlock the mysteries of the Secret of Secrets." And then with an air of sadness he added, "who knows whether we shall escape the doom of our prototypes? It seems to me that the time is at hand when we shall have to lament the loss of one of our numbers." On the 20th of October, 1909. Ernest Theodor Bloch was suddenly carried off and India was left the poorer. Harinath De then reminded me of the prophetic fulfilment of the utterance. But it was not Bloch that had been meant, and the words of a descendant of mystics were not to be fulfilled in the equivocal manner of the Oracles of Delphi: they attained their true fulfilment on the 30th August, 1911. It seems but yesterday that Harinath De read the obituary notice of his dead comrade and whispered "Phillott or yourself may soon have to perform a similar task for me." To-night is the melancholy fulfilment of his prophecy.

Harinath De was born on 12th August 1877. His father Rai Bahadur Bhuthnath De, was a distinguished pleader in the Central Provinces. Harinath De had a remarkable University career. He invariably obtained a first-class in all his examinations whether in

India or in Europe, and was the recipient of many medals, scholarships and prizes. He passed his Entrance and F. A. examinations from St. Xavier's College securing the Duff Scholarship for languages. He graduated in 1896 obtaining first-class Honors in English and Latin. The same year he obtained his M. A. degree in Latin and left for England in April, 1897.

In November, he passed the special M. A. examination of the Calcutta University in Greek. As a result of his achievements he was awarded the Government of India State Scholarship of £200 per annum for four years as a special consideration. With its assistance he went to Cambridge where he obtained the Tripos for Classical language and also that for mediaeval English and modern languages. In 1900, Harinath De and my humble self were appointed Delegates of the Calcutta University at the Centenary of the University of Glasgow. Later he obtained the Skeat prize and the Chancellor's Gold Medal for classical verse. While in Europe he studied under the greatest masters at the Universities of Sorbonne, Marbourg and other great centres of learning, and acquired great fluency and mastery over almost all the languages living and dead, of Europe and Asia. In 1901 he was appointed in the Imperial Educational Service and returned to India as Professor of the Dacca College. After serving for some time as Professor of the Presidency College and Principal of the Hooghly College in March, 1907, he was appointed Librarian of the Imperial Library. He could not only converse in all the languages mentioned but also showed his proficiency by passing the severer test of examinations; he obtained the M. A. Degree of the Calcutta University in no less than five languages—Latin, Greek, Pali, Ancient and Vedic Sanskrit. He further passed the Degree of Honour examination of the Board of Examiners in Arabic, and Uriya and the High Proficiency in Sanskrit, and various other vernaculars of India, securing rewards to the aggregate value of about Rs. 20,000. In the congenial surroundings and comparative quiet of the Imperial Library he had hoped to devote his time to the production of something which he could give to the world as a legacy. The Russian savant Charbatsky, while on a visit to India, complimented him for the great learning and offered him a chair in the University of St. Petersburg if he ever cared to leave India. The famous Japanese scholar and nobleman, the Count Otani, was so much struck by his efforts to restore some of the lost ancient Sanskrit writings from Chinese and Japanese sources, that he presented him with a very valuable collection of old Chinese books. It was at the instance of Harinath De, and out of the admiration and friendship that Professor Pischel bore for him, that that great Orientalist was induced to undertake the journey which cost him his life and to come all the way from Berlin to India to honor the University of Calcutta by his lectures on Sanskrit and the Vedas. Eminently fitted, however, as

Harinath De was for study and research, he, with his mild, charitable and generous disposition, was certainly not fitted to be the head of a troublesome department. Great hopes were entertained that his deep learning would bear fruit, when suddenly a cloud began to hover over the Imperial Library whose ominous walls already bear testimony to the premature death of its first Librarian. The irregularities of his subordinates, not unknown in the days of his predecessors, were again brought to light and on the 20th January Harinath De left the Library to facilitate a thorough official enquiry. He found some consolation in the study of ancient literature for the short span of life still left to him. The enquiry was unusually protracted—the result is yet unknown—and his restless and troubled mind at last found rest on the 30th August, 1911.

Happy Harinath! Lucky even in his death! An early death is a blessing from God and the privilege of the great. Better far to die young, full of hope, full of faith in the glorious vision of the future, than to live and be disillusioned, to see one's fondest desires blasted, one's most cherished hopes shattered and the golden dreams of one's youth clouded by the gathering gloom and darkness of dejection and despair. Who knows whether the survivor of those three who had hoped to immortalise themselves may not yet transmit to posterity, however imperfectly, the heritage of Harinath and Bloch; or whether he may be equally lucky, and "the unfinished window in Aladdin's palace unfinished will remain."

The following is a list of the published and unpublished works of Harinath De, most of them being of a fragmentary character.

1. Decipherment of a number of copper plate inscriptions in Arabic.
2. Treatise on the builders of the Taj.
3. The date of Kalidas.
4. The Travels of Ibu-Batuta.
5. Metrical translation of Shakuntala.
6. Metrical translation of Extracts from the Maithil Poet Vidyapati.
7. Extracts from Vasavadatta—translation from Sanskrit.
8. Translation in French of Bankim Chandra's "Kristakanta's Will" (Novel).
9. Shah Alam-Nama.
10. Commentaries with text of "Journal de Monsieur Law."
11. Notes on Macaulay's Essay on Milton.
12. Notes on Palgrave's Golden Treasury Book IV.
13. Notes on Typical Selections 1905.
14. Readings from Waverley Novels.
15. Pischel's Prakrita.
16. Some Published contributions in the Society Journal's.
17. Arabic Grammar.
18. Pali Dictionary.
19. Thibetan Dictionary.
20. Translation of Dignag's Logic from the Thibetan (part published).
21. Nargarjuna's Madhyamika Philosophy from the Chinese, (part published).
22. A Translation of the works of Travel of various Chinese Pilgrims who visited India about the time of Fa Hian, Hieun Tsang, and Itsing.
23. A Trilingual Edition of the Upanishads.
24. Several unpublished verses in French, English, Latin and Sanskrit.

He was further engaged in completing the life works of various scholars, and not only did he himself devote all his time and energy to the pursuit of learning, but he also inspired other scholars to undertake works which would prove to be valuable contributions to knowledge. The index of the Yatimathal-Dahr, which is being published for the *Biblica Indica* by our Society is an instance.

The death of the premier linguist of India, if not of Asia, almost synchronised with that of the premier Ruling Chief of India. The Nizam is dead, and a Nizam has succeeded him. The Maharaja may die and a Maharaja may succeed him. But Harinath is dead and who is there to succeed him to-day, to-morrow or a century hence?

Let us hope that the people of India, in their admiration for knowledge and unselfishness will do justice to the memory of the dead, and not allow his name to fall into oblivion. Let us hope that, conscious of his merits, they will endeavour to perpetuate his name as an example of what their country can produce, and as a light to guide those who struggle onwards on the dark and difficult path of the pursuit of knowledge.

The Moral Teaching of Nature.

BY M. JEAN FINOT.

In the mid-May number of *La Revue* M. Jean Finot publishes a preface which he has been asked to contribute to a collection of papers to be issued shortly by the Society devoted to the Moral Teaching of Nature.

COMPLETE DEVELOPMENT OF THE HUMAN BEING.

The Society, which was founded by M. Deshumbert, numbers many adherents on both sides of the Channel, and the papers to be published are those dealing with the aims and foundations of the new doctrine. Its precepts are thus briefly stated: Man is a particle of Nature, subject to the same laws as the rest of the universe. The aim of Nature is life the most active, the most moral, the most intelligent possible. Everything therefore which contributes to the extension of life, to complete physical, esthetic, moral and intellectual development is good, while everything which tends to diminish or to lower life is bad. The aim of the new doctrine is to realise the complete development of the human being.

ADAPTED TO THE SPIRIT OF OUR DAY.

A large number of followers have been won over to the new doctrine, because it retains the commandments of religious teaching, the strength of which consists in the idea that when we speak of a

Supreme Being we imply not only obligations to do or not to do certain things, but sanction punishment. But Nature is as mysterious as the Supreme Being, and the obligations and the sanctions which proceed from her teaching have all the virtues of religious doctrines without the weak and indiscernible sides. Far from contradicting science, the arguments are based on its conquests. A system of morality, thus understood, answers better to the critical, independent, fault-finding spirit of our day. Whilst purely lay teaching is addressed to the consciences of the best, who have no concern about rewards and punishments, the doctrine of the new Society is better adapted to the generality of mankind, who can only be influenced by interest well or badly understood. By enhancing the conception of life, human interest is placed in the highest spheres of the ideal, and by pointing out dangers to avoid, a sanction and an obligation are given by the new morality.

THE LOVE OF LIFE.

The Society has seized upon and made loveable the laws of supreme harmony between our own little life and the incommensurable life which is lost in the infinite. Its doctrine is delightful for its simplicity. There will no doubt be some who will wrangle over trifling defects which they may discover, but the Society may easily console itself by remembering that its domain is as immense as Nature herself. In any case there is nothing perfect under heaven, and to want a perfect system of morality is like trying to find a friend without faults. The love of life, on which the new teaching is based, is one of the most deeply-rooted factors in the human conscience, and a teaching which promises to make it longer, more beautiful, and more intense will do much good. It cannot make virtue less attractive or diminish the charms of truth, therefore M. Finot wishes it a long and beautiful career.

Rapid Education.

RESULTING IN CHILD WONDERS.

In the *American Magazine* for July Mr. H. A. Bruce writes on new ideas in child-training, which have been applied with noted results by Dr. Boris Sidis, whose son was so successfully educated as to enter Harvard University and undertake advanced studies at the age of eleven. The writer tells of cases that he has investigated. The Rev. A. A. Berle has four children:—

The oldest, Lina, at the age of sixteen, is a sophomore at Radcliffe College; the second, Adolf, is a Harvard sophomore at fifteen; the third, Miriam, twelve years old, is in one of the Cambridge high schools; while the youngest child, Rudolf, at the age of nine, is also attending high school.

THE FOUR PRINCIPLES OF EDUCATION.

Dr. Berle was roused by hearing President Eliot outline what he considered the four great processes or operations of the mind which education ought to develop :—

Observing accurately; recording correctly; comparing, grouping, and inferring justly; and expressing cogently the results of these mental operations. These are the things, President Eliot declared, in which the population as a mass must be trained in youth, if its judgment and reasoning power are to be properly developed.

A child is essentially a thinking animal, and should be taught from the first to think correctly.

READING DARWIN AT SIX.

Professor Leo Wiener is developing his children with the same remarkable rapidity. To quote the Professor's words :—

Take the case of my boy Norbert. When he was eighteen months old, his nurse girl one day amused herself by making letters in the sand of the seashore. She noticed that he was watching her attentively, and in fun she began to teach him the alphabet. Two days afterward she told me, in great surprise, that he knew it perfectly.

Thinking that this was an indication that it would not be hard to interest him in reading, I started teaching him how to spell at the age of three. In a very few weeks he was reading quite fluently, and by six was acquainted with a number of excellent books, including works by Darwin, Ribot, and other scientists, which I had put in his hands in order to instil in him something of the scientific spirit.

THINKING RATHER THAN MEMORY.

Above all things, I tried to avoid what I consider the great defect of the ordinary school education. As matters now stand, the schools put a premium on memory. It isn't the child who thinks best but the one who remembers most that gains promotion. As a consequence the thinking faculty is starved and stunted. My contention is that the way to teach a child is to train him first, last, and all the time, how to think; to ground him in the principles of reasoning, so that he can utilise and apply them in the study of any subject.

FIVE LANGUAGES AT NINE—ONE ESPERANTO.

Another case is mentioned, the child of Surgeon Stoner :—

Believing with Dr. Berle that the study of languages is a great aid in the development of the reasoning powers, Mrs. Stoner soon began to train her in linguistic ability, with the result that to-day, though not yet nine years old, Winifred can carry on a conversation

in five languages—English, French, Spanish, Latin, and Esperanto. She was, in fact, far advanced in Esperanto at four, doubtless because her mother, who is president of the woman's Esperanto League of North America, paid particular attention to her tuition in the universal tongue. She has already written a play in it, and many poems, and at the International Esperanto Congress last year her proficiency as an Esperantist occasioned widespread comment.

She has made good progress in the study of history and geography, and is now turning her attention to mathematics, having advanced, after only a few month's instruction, to the mysteries of fractions and decimals. Withal her health has not suffered from her devotion to learning, nor has she lost the ways of a child.

The Psychology of Women.

A STUDY BY M. FINOT.

M. Jean Finot contributes to the two June numbers of *La Revue* an article on the Psychology of Woman.

ANTIQUATED FEARS.

He begins by remarking that most writers on women make the mistake of accepting the portraits of their ancestors for those of the women of to-day. They forget that times have changed and women also. Only the psychologists have not changed. Forced outside the home, women in their struggle with more violent elements have acquired many virtues hitherto foreign to them. M. Finot shows how opinions concerning the impressionability of women vary, and how the most opposite reasons are given to prove that it would be dangerous for women to have equal rights—there is no mention of duties—with men. While some fear that immoderate ardour and the nerves might affect the judgment of women, others are equally afraid of women's social activity—because of the conservatism of their nature. Whether women love social conservatism, or are the slaves of it, these doubters, like the anti-suffragists, fear that women will paralyse the march of progress.

WOMEN AND CHRISTIANITY.

Morally women are the result of the conditions which make up their life rather than of any sort of innate femininity. They may be more sensitive than men. They laugh, cry, enjoy, suffer, fear, love, with more marked facility perhaps, and according to circumstances it may be that while they can be sublime in pity and goodness, they can also be more cruel. At the same time with Christianity there were revealed the qualities which had lain dormant in primitive and savage woman, in a sort of apotheosis, both touching

and imposing, of all the altruistic virtues of which the human is capable. Women were the revivifying soul of all the institutions we owe to Christianity, and the number of women martyrs to devotion, pity, and heroic deeds for the suffering is absolutely incalculable.

PUBLIC LIFE BASED ON A LIE.

But the more intolerable the position of women the more degrading is it from the moral point of view. In order to please women have been driven to dissimulate; but after all this is less serious in its consequences for the evolution of the species than much of the dissimulation of men. Is not the whole of public life founded and kept up by men based on a lie? The armed peace, the supreme invention of men, is in reality nothing but a gigantic lie. In the relations of the social classes, in the principles of government and justice, everywhere indeed lies corrupt the atmosphere in which we live. Men's lies are more intense, more vast, and more important, exceeding in quality and quantity any of the so-called lies of women.

SALVATION BY MORAL ADAPTATION.

But though women have often violated their real nature to adapt themselves to the tastes of their masters, there is salvation by moral adaptation, and two or three generations will often suffice to undo the work of a score of centuries. With a change in education and social position women will regain their veracity, and it is this change which we see going on to-day. The smallest modification of their intellectual and moral conditions enables women to recover with surprising quickness the qualities which have gone astray during the centuries of their abnormal life. The immense progress already realised by women in our day gives us the most radiant hopes for her future; and as the salvation of men depends above all on the enlargement of the life of women, let us put our trust in the lucky star which is presiding over our human destinies.

The Maharaja of Scindhia's Gift.

A letter from the Keeper of His Majesty's Privy Purse announces a gift from the Maharaja of Scindhia of £8,000 for charities in commemoration of the Coronation. His Majesty's apportionments of the gift include £2,000 for King Edward's Hospital Fund in London and £1,000 respectively, for Naval, Military and Civil Service charitable funds. The letter says, King George knows well that so noble an act will arouse respect and gratitude for the Maharaja in all hearts.

Japan's Industrial Progress.

The present remarkable position of Japan as a manufacturing country is due to the foresight of the statesmen of a few generations ago who laid down the duty of the state in regard to the revival and initiation of industries in unmistakable terms. The state has been the forerunner in every respect. It sent out students to all parts of the globe, it started industries and technical schools, and technological colleges. As a result of this enlightened policy, it has been possible in the course of fifteen years to build up a huge concern like the Japanese Imperial Steel Works which, says Mr. V. G. Gokhale in the *Fergusson College Magazine* for June, has a capital of 30 crores of Rupees, employs 10,000 labourers, consumes 2,000 tons of coal daily, produces 12,000 tons of steel per month and possesses 50 locomotives to transport materials from one part to the other inside the works. The industrial policy of Japan has born excellent fruit. Industries started by Government were one after another made over to private companies as soon as Japanese experts trained in Japanese technical schools and in foreign countries were available. The Nagasaki Dock Yard was thus sold to the Mitsui Bishi Company which, after sometime, dismissed the foreign Engineers, and the Dock Yard is now managed entirely by the Japanese. Passenger streamers of 18,000 tons and more, cruisers, gunboats &c., of the latest type are now manufactured here. Says Mr. Gokhale:—

These practical lessons proved very useful and the people now became interested in industries and factories began to spring up in all parts of the country and in the beginning, though a few of them failed from want of adequate experience, still many became very prosperous and paying concerns. We may get some idea of how industrial education is progressing in Japan from the fact that there are about 630 schools for elementary technical instruction with about 32,000 students, 140 schools imparting higher technical and industrial education to about 23,000 students and two Imperial Universities where about 600 students receive instruction in all the branches of Engineering. Besides these schools there are many night schools where labourers from the factories can undergo short courses in different branches of engineering thus giving them opportunities to improve their position.

An Appeal.

To our Buddhist Brothers in Burma, Ceylon, Japan and India. Buddhism in Ceylon is in danger. Christian Missionaries are opening schools throughout the Island. The children of poor parents are being converted to Christianity. We want your support to open schools. Please send us help.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol XIX.

NOVEMBER,

2455 B. E.
1911 A. C.

No. 11.

India's Education and her Future Position in the Empire.

In the current number of the *National Review* there is an article on the above subject from the pen of H. H. the Aga Khan. He says that in India there is a spirit of restlessness accompanied by great social and political changes of recent years and adds that until the Indian educational system becomes more universal in its application there can be little apprehension that the average Indian will gain the knowledge requisite to form opinions of any weight upon public questions. Necessarily enough ignorant prejudices inevitably abound:—

As regards the necessity of diffusion of elementary education the Aga Khan says:—

If by the diffusion of elementary education, the standard of ideas of the average ryot is raised, and he is brought to understand the rudiments of business, he will be placed on a higher platform than he has ever before occupied. The truism that the luxuries of one generation are the necessities of the next simply means that the standard of life and its requirements are continually rising. The rise is most rapid where education is good and thorough. We may expect, therefore, that there will flow from the education of the Indian the same class of benefits as flow from that of the European. There may be considerable difference in the intensity of the two streams; but the main result of educating the Indian

will be the increasing demand he will make upon Indian commerce and the stimulation of industry such as increased demand will bring.

The Aga Khan puts in a plea for laying out a sufficient sum to meet the requirements towards educational diffusion :—

Of course we shall be told once again that India is poor and that her resources are not equal to an ambitious programme of educational diffusion. This, no doubt, is true; but does any one believe that India must ever remain in this state? And considering the great ends in view, is she not equal to carrying on her shoulders for this purpose the burden common to all civilised nations namely, the burden of a National Debt? Each day the scope of India's advancement is increasing. By scientific treatment land that has been lying fallow for generations is being brought under cultivation. Progress is discernible at every turn. The great need for acceleration is a diffusion of education whereby India's peoples will be enabled to develop and improve economic potentialities. A system of education working up from the bottom and down from the top concurrently must surely find the centre of its gravity and enormously promote the interests of India. Remunerative occupations go to make a happy people; when they are actively engaged in developing and improving their economic condition they will find no time for devoting thought and energy to movements of doubtful profit to themselves and the country. In short, the salvation of India under British rule rests upon the enlightenment of the masses.

As India is part of an Imperial whole, says the Aga Khan, we must look for the means of strengthening her and the Empire at one and the same time :—

It is to this, and from this, development of India as part of an Imperial whole that we must look for the means of strengthening her and the Empire at one and the same time. For India must remain one of the pillars of the British Empire—and a most important pillar, because she is to-day the Empire's largest potential market and the greatest reservoir of man-power within the limits of British heritage. This is why the education of her people is so vital: vital because of the future increase of her commerce, vital because of the almost unlimited areas of cultivation within her boundaries, vital because of her defensive strength and as a half-way house to the great self-governing States of South Africa, Australia, and, New Zealand. By education there can be trained a people whose past history has proved that they can be fighters and can show a loyalty to their leaders unparalleled in history. Therefore the motto to-day for British and Indian statesman must be "educate, educate, educate."

The Maharani of Baroda.

Mr. Saint Nihal Singh contributes a paper on the Indian Ranis to the July number of the *Nineteenth Century and After*. Therein he gives a graphic account of the story of the life of H. H. the Maharani of Baroda. As regards the Maharani's education Mr. Singh says that soon after she was wedded she was placed under an instructor:—

Being gifted with good judgement she at once grasped her husband's point of view, and instead of being rebellious, she co-operated with him. As she grew older and her mental horizon became broadened by the lessons she learned, she realized more than ever the wisdom of the discipline she was undergoing. Learning inspires a love of booklore, and reading whetted the Maharani's desire still further to progress in the pursuit of knowledge. Travel in India and later a broad further widened her perspective. Thus throughout her married life, in the course of which she has become the mother of three sons and one daughter, all of whom are healthy and happy and preparing themselves for useful careers, and has proved a helpful companion to the Maharaja, Chimnabai has been steadily cultivating her mind, before which now vistas of intellectual perfection have constantly opened, giving her fresh interests to work and pray for, and rounding out her life, make it fuller, richer, and happier.

This mental growth is developing Her Highness' thoughts and ideals which promise just as much good for others as her evolution has brought to herself, her husband, her children and her immediate relatives. The more she learns, the more she realises the low position in which her humbler sisters dwell. The harder this consciousness smites her soul, the more ardently does she yearn to help them to rise up out of the mire of ignorance in which they are wallowing. She already has reached a stage where her desires are beginning to mature into plans of practical utility, where her aspirations are goading her on to fruitful action.

Speaking of some of the Maharani's activities Mr. Singh says:—

The Maharani's campaign to uplift the women of Hindustan is as simple as it is sane. She thinks that the time for mere talking has long gone by, and she abominates Indians who talk reform in Congress and Conferences and practice reaction at home. According to her, a system of education must be evolved which shall combine the Oriental and Occidental culture, and this must be grafted on the stalk of practical training. Her idea is that females should have the same cultural training afforded as to males—but their instruction must go farther than this. It should include courses that will cultivate the woman instinct in them instead

of permitting it to be crushed out of them, which is the chief fault of the present system. Schooling such as she advocates is not to be had anywhere in India for love or money. Indeed, the academies there make a practice of forcing the curriculum planned for boys—itsself imperfect and calculated to make mere clerks of the students—upon girls who desire education. Therefore, the Maharani of Baroda would have all social reformers combine to found a great women's university, which carry out her ideals. But judging from the mood of her countrymen she may have to wait years before they attempt to materialise her dreams, she herself is going ahead alone with the work. Not long ago she organised, in her husband's capital, a charity bazar, the first time a Maharani ever had done anything of the kind with the object of raising funds for her educational scheme. As she then observed pseudo *purdah* in her own State, although with the inexplicable illogic of woman the world over she went about without veiling her face when outside Baroda. Her Highness sat behind a screened counter selling her wares—a procedure which made aristocratic India pause and wonder. But Chimnabai simply went about the work in a business-like manner and carried her plans to a successful issue. The venture resulted in a substantial sum to form the nucleus of the endowment for the institution she hopes to start, to which she added generously from her private purse, as did also the Gaekwar. She is steadily working to increase the amount realised in this manner and in course of time expects to secure money enough to to put her plan into operation. Meanwhile she is studying the constitution and study-courses of the schools, colleges and universities for women abroad, meeting educationalists, and discussing with them her ideas and ideals of feminine training. Thus she is preparing herself for the great work that is crying out to be done in India, where whole-hearted, honest, intelligent labourers are so pitifully few.

An ambitious woman, keenly concerned about the welfare of others, the Maharani of Baroda is as different as she can be from the traditional ladies of the Indian palaces who lead languorous lives of fatuous felicities their world limited to one man who has nothing but carnal interest in him. A great and pleasant contrast this certainly is and mainly due to the impact of the East on the West.

WORK.

Let me but do my work from day to day,
 In field or forest, at the desk or loom,
 In roaring market-place, or tranquil room ;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray—

"This is my work; my blessing, not my doom;

Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it, not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the labouring hours,

And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—*Henry Van Dyke.*

God's Treatment with Places of His Worship.

If God were a reality, He would certainly protect the places raised to worship Him. But a mythical being can do nothing of the kind. Here is a telegram from Reuter dated London 8th June which would support our contention. It says:—

"A telegram from Mexico City says 63 persons have met their death as a result of the earthquake. Half of this number were soldiers. The wounded number 75, while damage to the amount of £20,000 sterling has been done to property. The shock lasted six minutes. Many public buildings, including the prison, have been destroyed, and the National Palace and Cathedral have been damaged. The walls of houses fell outwards, leaving rooms looking like pigeon holes. The gas and electricity ceased, and the city is in darkness.

"The population, including thousands of visitors who had come to see General Madero, ran shrieking through the streets—thousands are homeless."

The destruction of soldiers and the prison house is particularly noteworthy. God not only did not protect man, but even destroyed those who seek to protect others. He destroyed even the Cathedral raised to His worship. Can God worshippers expect protection from Him?

Swadeshi India or India Without Christian Influences.

As the result of our somewhat hasty investigation into the subject of the institution of hospitals and dispensaries and other "curative arrangements" in Ceylon,—for we do not pretend that we have been able to gather up all the available evidence on the question,—we append below a chronological list of the names of Sinhalese sovereigns (with dates) about whom we are reasonably certain, *in the light of existing evidence*, that they were instrumental in founding hospitals, in repairing and maintaining existing ones, or in making other "curative arrangements" for the relief of the sick, the infirm and the decrepit. In the present article we are precluded by considerations of space from pursuing the subject further, but the twenty-two heads into which the list divides itself show that a wide period in the annals of Ceylonese history had been covered, and that during that period great achievements of "benevolence, charity and philanthropy" which are ordinarily put forward as either the "special fruits of Christianity" or the product of latter-day democratic civilisation, had been compassed under the auspices of India's religious civilisation in the past.

Sinhalese Hospitals and other "Curative Arrangements" in the early pre-Christian and post-Christian Centuries

I. Hospital constructed in the reign of King Pandukabhaya: 367-307 B.C., (according to Buhler), 437-367 B.C., (according to Turnour).

II. Hospitals and also other curative arrangements in Ceylon through the initiative of the Indian Emperor Asoka: 257 and 256 B.C. (Vincent Smith).

III. Hospitals "maintained at eighteen different places" by King Duttha Gamani (161-136 B.C.): "I have constantly maintained at eighteen different places hospitals provided with suitable diet, and medicines prepared by medical practioners for the infirm."

IV. Provision of Medical Drugs in the reign of King Lajjittisso (119-109 B.C.)

V. Provision of Medical Drugs in the reign of King Wasabho (66 A.D.).

VI. Provision for Medical Relief (262 A.D.): A Rock Inscription at Mihintale records that "a physician and a surgeon" were borne on the establishment of the great monasteries.

VII. Hospitals provided for all villages in Ceylon in the reign of King Buddhadasa (341-363 A.D.): "Out of benevolence entertained towards the inhabitants of the Island, the sovereign provided hospitals and appointed medical practioners thereto, for all villages," it being "ordained that there should be a physician for every ten villages."

VIII. Hospitals "for the crippled, the pregnant women, for the blind and the diseased" built by King Upatisso (second son of King Buddhadasa): 368-410 A. D.

IX. **Hospitals** founded by **King Mahanamo** (410 A.D.): "He founded hospitals for the sick."

X. **Hospitals** founded by **King Datusena** (459 A.D.): "The wise ruler founded also hospitals for cripple and for the sick."

XI. **Halls for the Sick**: **King Udanam** (7th century A.D.): "the king Udanam erected several temples and halls for the sick and he did many other charities."

XII. **Hospitals** founded by **King Dappoola II.**: 795 A.D. (according to Turnour 10); 807-810 A.D. (according to Parker 11): "He repaired the brazen palace and the dagobas at Anuradhapura, built **hospitals and a College for medical Students** at Pollonaruwa," the then capital of the Island.

XIII. **Hospitals** built by **King Dappoola III.**: (817-843 A.D.): "And being a man of great compassion he built a hospital for the city of Pulatthi and another at Pandāviya. He built hospitals for the lame and the blind in divers places."

XIV. "**House for the Sick**" founded by **King Silamegha Sena** (846-866 A.D.): "He built a house for the sick on the western side of the city."

XV. **Hospital** founded by **King Sena II.** (866-901 A.D.): "He established a hospital at Chaityagiri."

XVI. **Hospitals and Dispensaries** established by **Kassapa IV.**: (date not quite clear, but he appears to have followed **King Sena II.**). "Kassapa IV., built hospitals at Anuradhapura and in the city of Pulatthi for the prevention of pestilential diseases. In divers places in the city he built dispensaries (medicine-houses)."

XVII. "**Royal Medical Halls**" mentioned in the *Anuradhapura Slab Inscription* of **Kasappa V.** (929-39): "By establishing *Royal Medical Halls* near the Southern gate of the auspicious high street in the inner city he allayed the fear of diseases."

XVIII. **Hospitals** maintained by **King Mahinda IV.** (975-991 A.D.): "He made an arms-hall with beds and seats to the poor. *He furnished all the hospitals also with medicines and beds.*"

XIX. **Dispensaries** mentioned in the "*Vessagiri Slab-Inscription B.*" of **King Mahinda IV.**, (985 A.D.)

XX. **Provision for Medical Relief by Physicians** mentioned in the *tablets of Mahinda IV. at Mihintale.*

XXI. **Dispensaries** mentioned in the *Kiribat-Vihara Pillar Inscription* of **Siri Sangho** (the fourth; grandson of Mahinda IV.): 1071-1126 A.D., (Turnour), the above *vihara* lying $3\frac{1}{2}$ miles north of Anuradhapura.

XXII. **Hospitals** founded by **King Parakramabahu** (1164-1197 A.D.): "And the ruler of men built for this a *large hall that could contain many hundreds of sick persons* and provided it also with all things that were needful as stated underneath. To every sick person he allowed a

male and a female servant that they might minister to him by day and by night and furnish him with the *phsysic* that was necessary and with divers kinds of food.

"And many storehouses also did he build therein filled with grain and other things, and with all things that were needful for *medicine*.

"And he also made provision for the *maintenance of wise and learned physicians* who were versed in all knowledge and skilled in searching about the nature of diseases. And he took care to discern the different wants of the sick and caused the physicians to minister to them as seemed necessary both by day and night."

The above list of names of Sinhalese Kings arranged in chronological order who provided organisations for the relief of the sick and the suffering shows at a glance that the institution of hospitals and dispensaries or, more generally, the provision of medical relief was a characteristic feature of Ceylonese civilisation from the early pre-Christian centuries down to the 12th and 13th centuries A.D.,—from the days of King Pandukabhaya (4th century B.C.) to the days of Parakramabahu (13th century A.D.). The dates and the quotations in the list have been taken from the records furnished by accepted authorities, full references to which, however, will be given in their proper places, as we proceed with our further exposition of the subject of Ceylonese hospitals as one of the principal features of Indian (and Sinhalese) civilisation, ancient Sinhalese civilisation being as we have so often explained but an integral part of Indian life and culture.

—Dawn.

Temperance Reform in Indian States.

(FROM THE SCIENCE GROUNDED RELIGION.)

We are glad to learn that following the "smoking clauses" of the English Act, the Baroda Government has notified its intention to penalise smoking and drinking among juveniles. Anyone selling or giving to a child, under the age of 16, any tobacco, cigar, cigarette or *bidi* is liable, on summary conviction, to a fine not exceeding Rs. 10. The article itself is to be forfeited to the State. If a child is found smoking, it will be the duty of every police officer in uniform to seize the cigar or cigarette, and, for this purpose, he may search the person of a boy. It is also enacted that no licensed vendor of spirituous liquor shall sell to any child intoxicating liquor, or allow the child to enter the premises of the shop.

Similarly Faridcote State is waging a crusade against juvenile smoking and intemperance. Teachers are required to either abandon the use of liquor "*bhang*" or opium or to leave the State Service. School boy's found using any intoxicant or smoking "*huqqa*" or cigarettes are liable to be sent away from school.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

126. BHUMIJA SUTTAM.

භූමිජ සුත්තං.

Rājagaha.—The Blessed One was staying at the monastery of Veluvana. The venerable Bhumija with bowl in hand went to the mansions of Prince Jayasena, and there sat on a seat prepared for him, and the prince Jayaseno approached the venerable Bhumijo and exchanged greetings with him and sat on a side, and addressing Bhumijo said that certain Brahmins and ascetics hold to the opinion that the Brahmachariya life produces no consummation in the path of psychical enlightenment when it is associated with certain apperceptions of a positive and negative kind severally or with certain apperceptions combined. But to what kind of opinion does the Teacher whom you follow cling? And the venerable Bhumija said that he has not heard personally from the Exalted One whether he hold to this belief or that belief, but such a thing can be that to whatever apperception one clings without reflection based on the causal law, there can be no realization of the psychical goal. With due reflection in accordance with the causal law when certain beliefs are held the psychical goal may be reached. This I have not heard from the Exalted One, but this would be what the Blessed One might say answered Bhumijo. Jayaseno having heard so far the views of Bhumijo said that such a Teacher stands topmost of all other Brahmins and ascetics.

Bhumijo after having finished his meals came to the Blessed One and having sat on a side repeated the conversation which he has had with the prince Jayaseno, and asked the Exalted One whether it would be correct in having answered such as he did when he was thus questioned, and by so answering would it be construed as having gone against the teachings of the Teacher; and the Blessed One answered and said that by the answers given no fault could be found as having gone beyond the limits of truth. Whatever Brahmins or ascetics O Bhumija, hold to such views as are against right views, and cherish such aspirations, and use false speech, and commit evil actions, and acquire wealth by following a sinful profession, and exert in the path of evil endeavours, and hold on to the path of unscientific analysis, and concentrate the mind in the path of wrong, psychical illumination is not possible. He is like the one expecting to get oil by pressing sand mixed with water, oil he will never get, whatever may be his views. That Brahman or Sramana who leads the Brahmācāri life of purified celibacy walking in the evil eightfold path whatever his apperceptions may be, can never reach the Nirvanic goal. He is like the man in the hope of getting butter begins churning mud and water, he will never get butter whatever his views may be. The Brahmācariya life with the evil eightfold path can never bring the Brahman or the Sramana within the threshold of psychical consummation. It is like the man wishing to to build a fire gets wet wood that is wet and raw and exerts, fire he will not get whatever his views may be.

In a similar manner any Samana or Brahmana holding to the principles of the Noble Eightfold Path of Right scientific views, Right aspirations, Right Speech, Right Actions, Right Livelihood, Right Endeavour in doing good, Right analysis, Right Consciousness, and walking in the path of purified celibacy, such a one can reach the psychical illumination, whatever may be his apperceptions. He is like the man wishing to get milk from the milch cow brings the young calf near her and allows it to suck the teats, milk he will get. The one who walks in the Noble eightfold path following the Brahmacari life can reach the goal. He is like the man who to get butter churn the milk, he is like the man who to build a fire gets dry wood and exerts, such a one will get the fire built. You Bhumijo might go to the prince Jayaseno and repeat these similes and he will be pleased and act accordingly.

127. ANURUDDHA SUTTAM.

අනුරුද්ධ සුභතං.

Sāvattthi.—The Blessed One was staying at the Jetavana. At that time Pancakango Thapati summoned a man and ordered him to go to the Venerable Anuruddho and pay him obeisance and say to him that the Thapati has sent him with his greetings, and invites him to take his food at his residence to-morrow. And Anuruddho accepted the invitation in silence. And the following day Anuruddho went to Thapatī's house and sat on the prepared seat, and the Thapati fed the Venerable Anuruddha with flavoured food and he sat on a low seat on a side and said, Lord, elderly Bhikkhus come here and tell me "Sir, practise the appamāna process of emancipation of the heart;" certain other Bhikkhus tell me to practise the Mahaggata process." Now Lord are these two processes different or are they the same? Now, Sir repeat what you have learnt and there will be no contradiction. My idea is said the Thapati that the Appamāna process corresponds with the Mahaggata process, for this Doctrine is one in spirit although different literally. It is so Sir in spirit they are one, only differ literally. Now Sir what is the appamāna process of emancipation of the heart? When the Bhikkhu with over flowing love of infiniteness, lives diffusing it over the four quarters, embracing all within the folds of his love, and in a similar manner is full of kindness and gentleness in his heart, and also lives practicing equanimity showing a feeling of equality in the diffusion of his love, it is called appamānā, the infinite emancipation of the heart, What is the Mahaggata process of emancipation? When the Bhikkhu isolates his love within the radius of one tree it is called the Mahaggata process, or isolates his love within the radii of two or three trees, or within the radius of a village or field, or within the radii of two or three villages, or within the radius of one Kingdom, or within the radii of two or three Kingdoms, or over the earth as far as of the ocean. In this wise should the process be understood, for this doctrine varies in its connotation and in its outward form.

In four different ways rebirth takes place according to the manner in which loving kindness is diffused. He who had diffused loving kindness in a small way he is born in the heaven of parittābha, he who had diffused infinitely is born in the appamānābhā heaven, he who had practised love associating himself with evil tendencies of the heart he is born in the

Sankilittābhā heaven, he who had diffused love with a purified heart, such a one is born in the Parisuddhābhā heaven. There are times when the gods assemble in one place, and these gods vary in colour, yet not in their glory.

And these gods when they fall out their colour as well as their auric glory change and they do not think that they are permanent or unchangeable, but delight in the transformation according to their pleasure. When the venerable Anuruddho had explained so far, the venerable Abhiyo Kaccāno asked further questions on the nature of the gods, and about their differentiating auric glory, and the venerable Anuruddho said that it depends on differentiating methods of practising the diffusion of love in the Mahaggata form and in the appamānābhā form.

Being further questioned on the differentiations of the diffusion of love in the form associated with evil tendencies and in the form of purity, the venerable Anuruddha explained Kaccāno the differentiating processes whereby contaminations take place in the heart whereby the Bhikkhu is reborn in the heaven of inferiority.

(To be Continued.)

Correspondence.

A MESSAGE.

Sir,—I offer my most heartfelt thanks to all friends in India, England and South Africa who have sent me their kind congratulations and good wishes on my 87th birthday.

I am sorry that two assassinations have taken place this year when everyday is bringing us accumulating evidence of better days coming.

Whether these assassinations are political or not Lord Minto had already said in his Simla speech of 14th October last year:—

“I absolutely deny that should further outrages occur they can be taken as symbolical of the general political state of India. They cannot justly be assumed to cast a slur upon the loyalty of the people.”

In December next there will happen the greatest as well as the most propitious event in the history of this great country.

His Majesty the King-Emperor, in his speech from the throne on February 6th of this year, himself graciously gave us the glad news:—

“It is my intention when the solemnity of my coronation has been celebrated to revisit my Indian Dominion and there to hold an assemblage in order to make known in person to my subjects my succession to the Imperial Crown of India.”

What can be more gratifying, encouraging and full of promise to the people of India than that His Majesty the King-Emperor in company with Her Majesty the Queen-Empress should pay his first visit to India after his Coronation and establish India's important position in the British Empire. And what hopeful prospects this visit opens out for the future good of India !

Among their precious and gracious words and acts we have first the speech at Bombay on 9th November 1905, when His Majesty as Prince of Wales declared " Love " and " Affection " for the Indian people and " an increased and abiding interest in India's wants and problems " and next the speech at Guildhall on 25th May 1906 when he expressed " wide sympathy " and " an earnest desire and efforts to promote the well-being and to further the best interests of every class. "

During the past sixteen months of the present reign we have had Their Majesties' gracious words and acts full of vast importance and significance. But all these gracious words and acts, it is impossible for me to embody in this statement. I shall state a few only.

I may however point out here that Their Majesties have already symbolized and established the equality and importance of India in the Empire by introducing at the Coronation in several ways the position of India as among the Banners, on the King's Stole, in the Queen's Robe and on the floor of the Abbey and also on the New Indian Coin.

First;—His Majesty's message of 8th May 1910 to Lord Minto in which His Majesty says :—

" The prosperity and happiness of my Indian Empire will always be to me of the highest interest and concern as they were to the late King-Emperor and the Queen-Empress before me. "

Soon afterwards in the message of 23rd May 1910 to the Indian peoples, His Majesty the King-Emperor gave his most gracious assurance :—

" Queen Victoria of revered memory addressed her Indian subjects and the heads of Feudatory States when she assumed the direct Government in 1858, and her august son my father of honoured and beloved name commemorated the same most notable event in his address to you fifty years later. " These are the charters of the noble and benignant spirit of Imperial rule and by that spirit in all my time to come I will faithfully abide. "

These glorious declarations and pledges fortify our faith and expectation in the British word of honour, and I look forward with complete confidence that the pledges of Parliament and Proclamations of our two last great and beloved sovereigns—our great charters—will now be fully fulfilled by His Majesty the present

King-Emperor as he has graciously said that "in all my time to come I will faithfully abide." In the full fulfilment of these charters will be the accomplishment of His Majesty's "highest interest and concern in the prosperity and happiness of his Indian Empire."

May I be permitted to indicate what I consider the most important and immediately urgent steps to secure the prosperity and happiness of the Indian people and fulfil faithfully in their broad scope and spirit the pledges of Parliament and of the gracious Royal Proclamation?

After the reform of the Councils, for which our most grateful acknowledgments are due to Lord Morley and Lord Minto, I would place first simultaneous examinations in England and India for all the Indian services with the ultimate object of Indians being trained for self-government under British supremacy like that of the Colonies with the same rights and responsibilities.

Then and then only the great problem of sufficient revenue for all wants, of sufficient means for the great masses and of the ultimate high mission of England, will ever be solved.

Second:—If there is one thing more than another which entitles Britain to the glory of the ever-lasting gratitude of the Indian people it is giving them education in general and English education and knowledge of British institutions, British character, civilization and efforts for liberty, in particular. To complete this great boon it is very needful for the masses to have free compulsory elementary education, supplemented by a system of advancing higher very promising youths. It is impossible to gauge the extent and variety of benefits that may accrue from this. In this connection, I may mention a personal incident of gratification and gratitude. I bless the Government and people of Bombay of my early days, that, as far as I remember, I have received free my school education and my college education with the additional benefit of a scholarship.

The King-Emperor in his letter of 29th June 1911 to his people says:—

"Believing that this generous outspoken sympathy with the Queen and myself is under God our surest source of strength, I am encouraged to go forward with renewed hope whatever perplexities or difficulties may be before me and my people, we shall all unite in facing them resolutely, calmly and with public spirit confident that under Divine guidance the ultimate outcome will be to the common good."

It is our great good fortune that His Excellency Lord Hardinge, who is now at the beginning of his Viceroyalty, has the

same earnest sympathy and goodwill towards us as their Majesties. Just to quote one sentence from his speech at Simla on 3rd May 1911 :—

"I trust that India may be happy and my administration successful, but this time alone can show and my brief experience has been enough to satisfy me that the next few years will be very strenuous and the shade of my grandfather would rise to reproach me if I did not use every power that in me lies in an earnest endeavour to set forward my great charge in the path of progress, prosperity, peace and happiness."

Under such fortunate and hopeful circumstances I feel confident that we can well look forward to the emancipation and elevation of India during the reign of the King-Emperor who is coming amongst us with such great good-will and lofty purpose.

DADABHAI NAOROJI.

Vesava, 6th Sept., 1911.

German Maxims,

COMMERCIAL LESSONS TO CITIZENS.

The systematic efforts of German traders to induce the German public to abstain from using imported goods, says the *Florence Nazione*, are shown by a pamphlet recently published and circulated throughout the Empire.

It is a decalogue of German commerce and contains the following precepts :—

In all expenses keep in mind the interests of your own compatriots.

Never profane German factories by using foreign machinery.

Never allow foreign eatables to be served at your table.

Write on German paper with a German pen, and used German blotting paper.

German flour, German fruits, and German beer can alone give your body true German energy.

If you do not like German malt coffee, drink coffee from German Colonies.

Use only German clothes for your dress and German hats for your head.

Let not foreign flattery distract you from these precepts, and be firmly convinced, whatever others say, that German products are the only ones worthy of citizens of the German Fatherland.

Japan's Message to India.

BY

MR. G. SHERWOOD EDDY.

Returning to Japan after an absence of four years one is impressed by recent development, and signs of growth in every direction. In the efficiency of the administration, especially in the development of local self-government, in the continued spread of her modern educational system, in commerce and manufactures, Japan's progress has been steady and unbroken. Just at present there is a marked reaction, particularly against liberal thought, in growing concern over the effects of purely secular and often materialistic education. The sensuous naturalism of Nietzsche, and the wide-spread unchastity of many of the students has had a demoralizing effect upon the youth of the country. There is a marked lessening of respect for authority, and an increase of strikes on the part of the students and the labouring classes. All this, however, has only convinced Japan of the futility of materialism, and the absolute necessity for some religious basis for morality in the State. Japan has probably made more brilliant progress in the last forty years than any nation in history in an equal time. Her commercial companies have multiplied ten-fold, her foreign trade twelve-fold, her capital invested in manufactures thirty-fold, in recent years. In industry, in commerce in education and in military strength, Japan has leaped to the forefront among the nations. What has been the secret of her dazzling success and of her brilliant progress? A brief examination of the country, the people and their characteristics may lead us to ascertain some of the secrets of her success, and to note the lessons which India may learn from Japan at this time. India which gave to Japan Buddhism, which was her teacher for over a thousand years—India with her deep religious consciousness. will yet have a message for Japan in the future, but at present we are concerned with lessons which India may learn from Japan.

Insular, unconquered, and with a longer unbroken line of rulers than any other nation in the world, Japan is unique in Asia. Her remarkable progress in the last forty years, greater perhaps than any nation has ever made in so short a space of time, has attracted the attention of all the world. Japan is part of the ancient continent of Asia, which contains more than half the population of the world, and from which have sprung most of the world's great religions and ancient civilizations. But Japan has now become a point of contact and a clearing house between the East and the West, adopting what is best in the civilization of both. Several national characteristics may account for Japan's success. Of these we would mention first.

Open mindedness.—This is, perhaps, their most striking characteristic and, more than anything else, has been the secret of their progress. They have imported an army of foreign teachers into Japan, and have sent their students throughout the West in search of knowledge. They wisely welcomed Buddhism when they saw that it was superior to their own Shinto faith. When they saw the lofty moral teaching of Confucianism, they received it, Christianity, in turn, has been welcomed with open mind. All new theories of science and knowledge have been eagerly received. The Chinese have hitherto lacked flexibility. The success of the Japanese, on the other hand, has been due to the flexibility of their mental constitution.

Intelligence.—The Japanese are remarkably precocious, quick in perception and strong in memory. It is true that heretofore they have been lacking in power of analysis and in philosophical ability, but these defects have been due, not to deficient mental faculties but largely to their environment and to their former mechanical system of education. The ability of Japanese students to master modern thought has shown that they possess high mental faculties. They are not so profound as the people of China, nor so subtle and speculative in intellect as the people of India. They are, on the other hand, remarkably precocious and of a practical turn of mind.

Patriotism.—Their love for their Emperor and their pride in their own land amounts almost to devotion, and is sometimes carried to excess. Formerly it was loyalty to their own clan and province, but Japan has dropped its provincialism and caught the national spirit. Perhaps no people in the world are so devoted to their country and so ready to act in unity for the welfare of their land. One man gave his life to save the people of his province from oppression and ruin. He was nailed to a cross and tortured, yet in dying said "Had I five thousand lives I would give them all for my people." Loyalty is their highest virtue; every Japanese is born, lives and dies of his country. In the recent war with Russia, some committed suicide because they were not permitted to go to the front and fight for their country. When men were called upon for an expedition of unusual danger at Port Arthur, numbers eagerly requested the privilege of going to almost certain death.

Imitation.—In general the people are imitative rather than initiative or inventive. They do not however, blindly adopt, but skilfully adapt everything to their own needs. They seek the best throughout the world and appropriate it for themselves, but they seldom take anything without improving it. They seek neither to ape foreign manners nor to reject anything good because it is foreign, but holding fast the best in their own traditions, they ever seek to learn from other nations. Professor Chamberlain says,

"The current impression of the Japanese as a nation of imitators is in the main correct. If they copy us to-day, so did they copy the Chinese and the Koreans a millennium and a half ago. Religion, philosophy, laws, administration, written characters, all arts but the very simplest, all science, or at least what then went by that name, everything was imported from the neighbouring continent; so much so that of all that we are accustomed to term 'old Japan' scarce one trait in a hundred is really and properly Japanese. Not only are their silk and lacquer not theirs by right of invention, or their painting (albeit so often praised by European critics for its originality,) nor their porcelain, nor their music, but even the larger part of their language consists of mispronounced Chinese; and from the Chinese they have drawn new names for already existing places, and new titles for their ancient Gods."

Dr. Gulick says,

"The race or people who can best synthesize the thoughts and experiences of other races is the one to have a rich life. Japan bids fair to excel here. She combines, as no other nation does to-day, the two great and hitherto divergent streams of occidental and oriental civilizations and languages. She has the power of holding, appreciating and enjoying a larger variety of different modes of life than any other nation. She is also situated in the midst of the convergent streams of Eastern and Western civilizations with their immense variety of language, customs, ideas and religion, that she bids fair, in due time, to develop a life of marvellous wealth."

Let us now gather up a few of the salient lessons which India may learn from Japan at this time. We are the more ready to hear Japan's message, when we remember her willingness to learn from others, the great debt which she owes to India in the past, and the fact that we belong to the same great continent. We do not for a moment suggest that Japan has nothing to learn, or India nothing to teach, but we are concerned just now with India's needs:

Patriotism is the first lesson which India needs to learn from Japan. This has been the cause of Japan's unity, the secret of her political advancement, and of her success, alike in war and peace. Patriotism in Japan means, not a blind praise of what is their own and a hatred of all that is foreign, but a submission of the individual to the welfare of his country. As a prominent Japanese speaking in India, said, "We do not say, 'Whatever is Japanese is good' but 'whatever is good shall be Japanese.' We recognize our faults that we may correct them." There are three elements in true patriotism; the spirit of love, loyalty to truth, and self-sacrifice. The word patriotism means "*love of country*." It spells love, not hate. It is born only as selfishness dies within us. And it can thrive only in the soil of liberty. The ancient civilizations of Egypt, Assyria and Persia produced no patriots. The old Indian

proverb was "Let Rama rule or Ravana, what care we?" With such a motherland, the man should blush who does not love India, work for India, pray for India. Two thousands years ago Japan was barbarous when India was civilized. Forty years of patriotic effort has placed Japan in the lead and left India far behind in many things. They were awake and working while we slept. Day has dawned upon India at last. Let us be up and doing!

But love of country may be blind and misguided unless coupled with loyalty to *truth*. We cannot too often be reminded by India's veteran statesman, Sir T. Madhava Row, that, "What is not true is not patriotic." No untruth can advance a true cause, Every false practice, every bad custom is a bar to progress. Every man who tells a lie, every man who takes a bribe, every man who oppresses the down trodden masses in India, is a traitor to his country. Not hatred of the foreigner, but love of truth will save India. After all, foreigners however good or bad, can do relatively little to help or hinder India. Only Indians can save India; only Indians can ruin it. The worst foes of every land are its own false sons.

The third element in true patriotism is *self-sacrifice*. And how sorely this is needed to-day. Talk is cheap. Not oratory but action is imperative. Reforms never come by waiting till things are easy and everybody moves at once. That time never comes. Some one must suffer first and lead the way. In Japan man after man laid down his life in the early days of the new era. Men need the courage of their convictions if they are to be true patriots, for this is the final test of patriotism.

Reform.—Patriotism must issue in action. There are things to be done, abuses to be set right, false customs to be removed. Here too India needs to learn from Japan the lesson of preparation and reformation. Her success was not won easily, nor in a moment. Many reforms were needed in Japan before she attained her sudden pre-eminence. There was the introduction of education; the elevation of womanhood; the breaking down of all social barriers, and the up-lifting of the lowest outcastes to the full privilege of citizenship; and many other reforms. And this is the crying need of India to day. To obtain political independence before social, industrial and religious reforms have been undertaken, would plunge India into anarchy and bloodshed. Russia has her own ruler and has a National Assembly, but the lack of social and religious reform leaves her still in misery. Canada has not political independence as a separate nation, but she is to-day enjoying greater liberty, with less political corruption, than is perhaps found even in the United States. Her people are contented and happy; loyal to the Empire and enjoying the representative Government which was freely and fully granted to them when they were ready for it.

Let us recall the maxim of Aristotle that, "only a great people can be free." Great alike in her past and in possibilities, India still needs reform. If we take any practical tests of true greatness such as education, enlightenment of the masses, public honesty, the place of woman, social purity, or national unity, we needs must pause and ask ourselves if the leading reform magazines are not right in saying that the deepest need of India to-day is,—*reform from within*. Indians need not waste time complaining against a foreign Government, about the things it does not do for them, if they are unwilling to do for themselves the far larger and more important work of putting their own house in order, and removing abuses which admittedly exist, and which only they can remove. It is true also that distance lends enchantment to the view. It is natural that they should see and perhaps even magnify the shortcomings of the Government in India and see only the bright side of things in the far East. All eyes are turned to-day in eager admiration towards Japan, but it is not generally known in India that Japan, who is honestly trying to govern Korea in such a way that she will be commended by the world, and is striving to introduce reforms into the country, is far more bitterly hated by the Koreans than are the English even in Bengal. It is the contention of the best Koreans, that Korea gave to Japan her ancient civilization, her arts, industries and religion and yet to-day many feel that she is being ground down by the iron heel of Japan, her property rights disregarded, her feelings trampled upon, and the morals of her needy people neglected. Japan has given to Korea a good monetary system, railways and the promise of modern civilization and education, but the Koreans, many of whom at first welcomed the Japanese, feel to-day bitter and rebellious. The fact remains, however, that Korea under the Japanese rule is improving, and is being united under the Japanese for a greater future than she could ever have gained by her former corrupt and degenerate Government.

In the Philippines also, though America has spared no pains to introduce education and rapidly to advance self-Government, it is admitted by the majority now that some of the native local officials are corrupt and oppressing the people by bribery and injustice. The Philippines to-day by virtue of the very rapidity of their advance, for which they were largely unprepared, are turbulent and dissatisfied loving America no better than India loves England. The task of governing another nation is a thankless one at best. Whatever the opinion may be as to the responsibility of Great Britain toward India, there can be no doubt as to the Indian's duty of reform. This is primary and important, this lies within their power, and must precede every advance toward constitutional self-Government, as the wise leaders of the National Congress have repeatedly pointed out. There is work here for each and for all,

Let none postpone, but begin to-day, in their own homes, in their own city or town or village, for true reform, like charity, begins at home.

Emphasis upon the practical.—India is far more eloquent, but Japan is far more active; India is theoretical, Japan practical; in India there is much talk, the Japanese tell us, while in Japan they bring things to pass. Let India learn from Japan; and yet, not forget her greater heritage. While we strive to introduce industrial reforms, let us not forget that the distinctive feature of India is her religious sense, and that her mission to the world is spiritual. But this should not stand in the way of India's industrial advance. India cannot be reformed by school boys in a debating society, but it can be helped by honest hearts and willing hands. As was the case formerly in Japan, industry is still looked down upon by many in India; but men must work if they would win. Remember the splendid teachings of Ruskin that no honest labour is degrading. Recall the wholesome custom of the Jews who taught every boy, from the age of twelve or thirteen, to learn some trade and to work with his hands. Jesus was a carpenter, and the Apostle Paul a tent-maker. Remember also that America's great industrial advance and enormous wealth have been achieved by hard work. Rich men's sons often enter the factory and work with blackened faces and grimy hands. No man is ashamed to work. A large proportion of the American Presidents were poor boys, self-taught, working with their own hands. President Lincoln was a rail-splitter; President Grant a farmer; President Garfield, a poor boy. An Indian writer in *East and West* says, "We do not require martyrs but workers, and if a few of our young men of education and energy, instead of appearing to be martyrs at public meetings were to work, some in the cause of social reform, some in the service of religion, and some in the improvement of the arts and industries of the country, the cause of Indian progress would receive an impetus which would soon fit us for the work of self-Government."

Professor James speaks thus of the value of manual training schools, which are greatly needed in India to-day, not merely "because they will give us a people better skilled in trades, but because they will give us citizens with an entirely different intellectual fibre. Such training engenders a habit of observation, confers precision, gives honesty and begets a habit of self-reliance." As in the case of Japan, more of India's students will have to be sent abroad for practical training. Technical and industrial and agricultural studies must receive a greater emphasis in India. Gymnastics and athletics should be further encouraged. New trades, new lines of manufacture, new ventures, in commerce, must be undertaken. Public confidence must be increased; and public confidence can only rest upon public honesty, commercial, official and personal, for every untruth delays the emancipation of India. Capital also must

be invested and money placed in circulation. Wealth hoarded or absorbed in jewels is one cause of India's poverty. It is a talent buried in the earth, unused for India's good. Debt again is not only a result but a cause of poverty. Habits of economy must be practised. Indians cannot be the slaves of every wasteful and expensive marriage custom or tradition, if they are to live within their incomes. In a word, they must develop the practical side of their natures, they must give earnest thought to industrial problems and *they must work*.

Democracy and Social Equality.—Japan to-day would never be in the forefront of civilized nations. could never have defeated Russia, nor have succeeded in peaceful competition with other nations if she had been a divided and cast-ridden nation. Only in unity is their strength. Benjamin Kidd in his "Principles of Western Civilization" says, "The most fundamental political doctrine of modern democracy is that of the native equality of all men. It is, in reality, around this doctrine that every phase of the progressive political movement in our civilization has centred in the last two centuries. It is this that has been behind the long movement in our Western world, which has emancipated the people and slowly equipped them with political power." Many of the leading reformers of the country to-day believe that the present caste system is the chief obstacle to unity and the greatest bar to progress in India. There are social distinctions, of course, in every land, but in the most enlightened countries all men are given the rights of citizenship, equal opportunities of education and advancement, the privilege of choosing their vocation and of ascending in the social scale. Individual worth and personal liberty are recognized, and progress becomes possible. But in India individuality has been crushed by caste. Yes, the same principle of the brotherhood and equality of men upon which we demand rights from the European requires that the same God-given equal rights should be granted to the out-caste in India! While caste remains, the foreigner has nothing to fear from a divided India. But why should not India unite; why should she not heed the voice of the leading social reformers, and, above all practice what she preaches! Let us remember that the caste system is not recognized in the Vedas, and is of relatively recent growth. If the Brahmin clings to his exclusive prerogatives; if the Panchama is begrudged advancement, progress in India is doomed, and she will never be united, either for internal advancement or in the face of an external foe. Cast must go if India is to advance. Let us arise in our love for India, as brothers of one blood. *Indian Review*.

The Doctrine of Emancipation.

“As the broad ocean, Oh disciples, is permeated all through by the taste of salt, so this Doctrine and Law is permeated all through by the spirit of salvation.”

CHULA VAGGO.

The above passage fully illustrates the nature of the sublime doctrine which the Lord of Compassion proclaimed for the salvation of suffering humanity, 2500 years ago. During His long earthly career, He never once departed, as the Holy Books reveal to us, from the one aim of His life,—to release the suffering world from fetters that bind them to this whirling wheel of life and bring them to the threshold of Nibbanam, the eternal peace and rest. All His energies were directed to that one end, and as we listen to His own words, in the Suttas that have been handed down to us by His disciples, we are impressed by the mighty intellect, the boundless compassion and the civility of tone that characterise the discourses by which the noble Master brought about a complete transformation in the minds of His hearers, and showed them the path of deliverance.

Nowhere in the history of the world do we find a personality, actuated by such lofty and unselfish motives as the Blessed Tathagato. He who had accomplished His purpose, who was free from every trace of passion, ill-will and delusion, wandered forth from place to place proclaiming the truth and giving peace and joy wherever He went, out of boundless compassion for the world, without expecting the slightest reward either here or hereafter. His life was a living example of the truth He taught, a truth which rightly comprehended, opens the eyes, bestows insight, and leads to freedom, to wisdom, to full enlightenment, to Nibbanam.

Many and various were the means employed by the Sublime One to convince His hearers of the Four Noble Truths, which comprise the essence of His teaching. Parables and similes, old time stories, copious illustrations from nature, arguments and questions were the noble weapons with which He carried on His warfare against wrong views of life (*Micchaditti*) which are the fruitful cause of all suffering in this world.

His master mind could diagnose the particular mental disease to which His hearer was subject, and would so administer the healing balm of Dhamma as to suit his individual temperament, that the erstwhile patient partially or completely cured of that wrong viewyness which was the principal source of all his woe, would burst forth, in the fulness of his heart, into a song of deliverance, depicting the glorious and sublime nature of that taste of Nibbanam which we who are far away from that priceless boon

can hardly conceive. Gratitude and love binds him to the Master for ever, and his life is lived no more for the enjoyment of sensual pleasures with their concomitant evil effects but for the alleviation of the sufferings of others by proclaiming that very Dhamma that has helped him to realise the calm and bliss of Nibbanam.

The Pitakas, the collections of the Master's teaching, may be compared to a great pharmacopoeia wherein divine remedies for every form of mental disease resultant from passion, ill-will and delusion, the threefold root of misery and suffering are prescribed in detail, and their application by the Master or His early disciples brought about instantaneous and permanent relief, as they possessed that marvellous insight which enabled them to read the minds of others like an open book. We too may attain the Paths and thus put an end to the sorrows, disappointments and craving desires that make our lives so miserable, if we have the guidance of a spiritual physician who can prescribe for us the particular remedy that will suit the nature of our individual mental disease. Unfortunately for us, such physicians are not to be found nowadays and we are left to our own resources in the selection of that sublime remedy, but the Dhamma is so sweet and harmless that we may without the slightest fear go on drinking deeper and deeper draughts of it, whether it suits our particular mental disease or not, as nothing but good will be the result of it.

Perhaps in this life or in our innumerable future lives, we too may come across a particular Sutta that is specially intended for our very disease or come face to face with a Buddha or an Arahanta, and then our lives shall undergo that complete transformation, the attainment of the Four Paths of sanctification, and realise the bliss of emancipation.

That critical moment for which every Buddhist looks forward with fervent desire, the moment, when the Eye of Truth (the Dhamma Cakkhu) is opened and the first three fetters of mind, Sakkayaditti, Vichikichcha and Silabbataparamasa are shattered for ever, is the commencement of the higher life of the individual who had followed the Noble Eightfold Path and crossed the gulf that separates the world of illusion from the light beyond. By singleness of purpose, by supreme effort and righteous conduct such a one will gradually break off the remaining seven fetters and attain perfect manhood, the state of Arahatta and gain the incomparable security of Nibbanam.

The expression, Purisadamma sārathi, the trainer of men, is used to designate one of the qualities of the Holy One. It is pregnant with meaning to those who care to read with sympathy the many Suttas that describe the way in which the most wicked and perverse of human beings were converted to the Arya Dhamma. His radiant personality combined with the unique power of His

Dhamma restrained the murderer, the robber and the sensualist from vice and crime, and admitting them into His Order, they were raised from the lowest depths of degradation to the highest pinnacle of glory, the sinless state of Arahatsip.

Verily, His Dhamma is the doctrine of emancipation. That Dhamma played havoc with the superstitious institutions of the people of India at its first promulgation. It raised the menial from his servitude to the sublime state of Arahatsip and made kings and nobles to pay homage to him. Overcome by its influence, the proud Brahman the well born Kahattiriya and the wealthy householder renounced all worldly pleasures and joined His Order to lead the Holy Life. It proclaimed for the first time that woman was the spiritual equal of man. It is a civilizing and humanizing Dhamma that teaches justice, peace, kindness and compassion. Those who take that Dhamma as their guide in life and follow it to the best of their ability shall find that the Law of Righteousness reigns supreme in the universe and that every good deed word and thought beget more good and bring them a step nearer to the goal. By abstaining from all evil, fulfilling all righteousness and purifying the mind they shall surely attain the Four Paths and the bliss of Nibbanam.

Bodhivamsa.

The Buddhist Society of Great Britain and Ireland.

AN APPEAL.

For the past three-and-a-half years the Buddhist Society of Great Britain and Ireland has been labouring in London, in order to present to the Western World a more definite knowledge of the precepts of the Buddha, enunciated by Him on the banks of the Ganges just twenty-five centuries ago. Born in an age of ritual, that profound Philosopher, who "preached the truth without making any distinction between exoteric and esoteric doctrine," and had "no such thing as the closed fist of a teacher who keeps some things back," boldly swept aside the refinements of speculation which obscured the path of righteousness, and proclaimed for all mankind his Four Noble Truths, the last of which laid down the Noble Eightfold Path of Right Views, Aims, Speech, Conduct, Livelihood, Effort, Mindfulness and Concentration.

Anticipating the very latest discoveries of Western Science, He saw on all sides Transcience and the working of the Law of Cause and Effect, and thereon He based his plain and simple teaching.

Within a comparatively short space of time his system over-spread the continent of Asia, winning its way without the exercise of force, or the shedding of a single drop of blood. His message of Universal Compassion and the Destruction of Suffering turned countless thousands of barbarians into marvels of patience, and to-day nearly one-third of the human race look to His Word for guidance.

The Buddhist Society of Great Britain and Ireland, entirely unsectarian in its constitution, seeks not to make converts, but to proclaim the truth and beauty of this grand religion, and is confident that Buddhism properly and sympathetically understood offers a remedy for many of the evils of our Western life. Working amid many difficulties, it has organised nearly one hundred and fifty public meetings, and issued eleven numbers of the "Buddhist Review," totalling nearly nine hundred pages. *The time has arrived for an increase of the Society's usefulness, and its most pressing need is a Hall, a Library, and a Retreat in Central London, whither persons of all races and creeds may resort for a knowledge of the Buddha's teaching.* The Society seeks in no way to combat other religions, but to strengthen all who appeal for personal and national well-doing. Membership is open to all, The officers are unpaid and are inspired by the example of Him of whom Professor E. W. Hopkins has said: "It was the individual Buddha that captivated men: it was the teaching that emanated from him that fired enthusiasm; his magnetism that made him the idol of the people. From every page stands out the strong, attractive personality of this teacher and winner of hearts. Arrogating to himself no divinity, leader of thought but despising lovingly the folly of the world, exalted but adored, the universal brother, he wandered among men, simply, serenely; the master to each, the friend of all."

Buddhism lifts the motive for ethics above the war of creeds, and appeals to all the world to cast out selfishness, the root of all evil.

Subscriptions and donations will be gladly received by the Society's Bankers; by Professor T. W. Rhys Davids, M.A., L.L.D.; Mrs. C. A. F. Rhys Davids, M.A.; Dr. Edmund James Mills, F.R.S.; Mr. Francis John Payne, General Secretary; the Hon. Eric C.F. Collier, Foreign Secretary; or by any of the other Vice-Presidents and Members of the Council, at the Society's Headquarters, 46, Great Russell Street, Bloomsbury, London, W.C.

✓The Reputed-Death Place of Buddha.

The archæological excavations at Kasia in the Gorakhpur District of the United Provinces were carried out at Government expense during the months January-March. The site explored is known by the name of Matha Kuarka Kot. It was first examined in 1877 by Mr. A. C. L. Carlyle who succeeded here in discovering a colossal stone image of the dying Buddha. Since that discovery the identification of Kasia with Kosinara (Sanskrit *Kusanagara*) first proposed by Sir A. Cunningham was generally accepted, for it was known from the account of the Chinese pilgrim Hiuen Tsang that in the 7th century there existed at Kusinara such an image placed in a brick temple at the side of which stood a *stupa*, as is the case here. This identification has led Buddhist pilgrims to visit this place not only from the countries adjoining India, but even from such distant lands as Japan, Manchuria and Siberia. His Holiness the Dalai Lama of Tibet, himself, who is regarded to be the Bodhisat incarnate, accumulated *punya* by paying a visit to Kasia last February.

It was when Mr. Vincent A. Smith, raised doubts regarding the said identification that a thorough investigation of the question was taken in hand and the exploration of the site started on scientific lines by Dr. Vogel who excavated it during the winter season of the years 1905, 1906 and 1907. He succeeded in bringing to light many interesting antiquities, most of which have now been deposited in the Provincial Museum at Lucknow. The most important of his finds bearing on the identification of the spot were numerous clayseals on which the name of the convent of the *Mahaparinirvana* or the "Great Decease" is written. The expression *Mahaparinirvana* is the term constantly used in the sacred books of the Buddhists to indicate Buddha's death. On the evidence of these seals it was inferred that the monastery where they were found was that which stood on the traditional site of the death of Buddha. But in the year 1901 a die was discovered which bore a legend meaning "Of the community of friars living at Vishnudvipa." It appears *a priori* reasonable to think that the die, though a portable article belong to the spot where it was found. In that case the Convent of Kasia was not that of Kusinara but that of Vishnudvipa, because the die was evidently used for sealing the documents issued by the Convent. As this find threw a reasonable doubt on the identity of Kasia with Kusinara, a further examination of the site appeared desirable. The question of locating Kusinara is not of merely academical interest, but is of great importance for the whole Buddhist world. The Buddhists of Calcutta had already subscribed several thousands of rupees to repair the

large *stupa* standing behind the temple—which enshrines the Nirvana statue and memorialised Government to get permission for doing so. It was, however, thought essential to examine the interior of the structure before it was repaired or restored. The Government, therefore, at the instance of the Archæological Department, was pleased to approve of the exploration being continued. The result of this year's operations which were carried out by Pandit Hirananda under instructions from the Director General of Archæology, may be summed up as follows:—

THE EXAMINATION OF THE NIRVANA STUPA.

The extent portion of the drum of the large *stupa* behind the Nirvana temple which was 25' high and 56' in circumference and already ruinous, was dismantled and a shaft, about 6' wide 34' deep, sunk in the centre of the neck so as to reach the virgin soil. First of all a copper coin of Jaya Gupta (cir: 6th century A. D.) and carved bricks were found. At a depth of 13' a circular chamber 2' 1" in diameter was found. In it a copper vessel like an ordinary pitcher or *gagar* was discovered with a copper-plate placed on the mouth of it. The plate had no cover and is consequently very much rusted. It has several lines of writing but—what is very unusual, in fact unique—only one *vis.*, the initial line is engraved, the rest being all written in black ink. This circumstance renders extremely difficult to read the inscription. The plate has, therefore, been sent for examination to Dr. Hœrnle of Oxford, the chief authority in such matters. The first line which was read by Dr. Vogel, is in Sanskrit and contains the usual introduction to a sermon or *sutra* by the Buddha. It reads "Thus have I heard—once upon a time the Lord (Buddha) tarried at Sravasti in the Jetavana (Garden) in the convent of Anathapindada."

The contents of the copper pot are sand, earth, charcoal, small cowries, pearls, precious stones, a silver coin of Kumara Gupta (fantailed peacock type) and two copper tubes. Of these tubes the smaller one was very fragile and contained a white greasy substance. The large tube enclosed a silver one together with ashes, seed pearls, one emerald and several silver coins of Kumar Gupta with a gold leaf. The silver tube in its turn encased a small gold tube which contained two drops of liquid and a minute quantity of some brown substance. The clods of earth look and smell like dry yellow sandal paste such as is used for the frontal mark (*thik*). Some of this Substance His Holiness the Dalai Lama who happened to be present at the examination of these relics was pleased to eat rather out of reverence for the Enlightened One or to add to his sacred self any of the remaining parts of Buddha. Evidently these relics were deposited and the *stupa* built during the reign of the Gupta Emperor, Kumaragupta the son and successor of Chandragupta II. who flourished about A. D. 413. Whether these

//remains contain any relics of the Buddha, it is impossible to decide, unless the copper plate throws light on the point. But it seems most likely that it merely is a Buddhist *sutra* the introductory part being found in the first line.

On reaching the virgin soil, a masonry plinth was seen near the centre of the shaft which led to the discovery of a well preserved little *stupa* in the very heart of the main monument. It has a niche which enshrines a very nice terra cotta Buddha facing west and which was filled in with bricks of the Gupta period. It is evident that this little *stupa* is anterior to the main monument which was built over it.

A large monastery of a comparatively late date was fully opened to the north-west side of the Nirvana temple. It contains rows of chambers and a kitchen to the south. The adjoining monastery which had been opened previously was presumably meant for the accommodation of pilgrims. In front of the temple towards the west at a depth of about 9ft., a series of several rooms, presumably the cells of a monastery earlier than any yet exposed on the site, was laid bare. In it were found some very fine specimens of clay tablets bearing the name of the *Mahaparinirvana* Convent written below the coffin of Buddha which is shown between the twin *saal* trees. Besides these seals, a Satrap silver coin, several well made terra-cottas and pottery together with large bricks unusual size (2' 1" in length) were discovered.

A little to the south of the main site Pandit Hirananda unearthed a monastery of the Kalachuri period. The chapel, which had been exposed previously, enshrined once a colossal stone image showing Buddha seated under the Bodhi tree at the moment of his enlightenment. This image, which was broken and disfigured, has now been restored as far as possible and placed in its original position in the chapel.

The oldest *stupa* at Kasia is the Ramabhar *stupa* which was also examined, but did not reveal anything, though a shaft was sunk in its very centre. To the east of it hundreds of votive clay seals came to light. Towards the south the remains were opened of an old structure built of very fine carved bricks whose size varies between 2' by 7" by 5" and 1' 2½" by 7½" by 5" and which when put together, make various figures and ornamentations. The age of this structure is not clear, but it is perhaps later than the *stupa*. Excepting a stone image of Ganêsa and the bricks noticed above, no objects of antiquity were found on the spot.

The great question of the identity of Kasia and Kusinara not being finally settled, it is earnestly hoped that the Government will be pleased to have the excavations completed next winter, for it is not unreasonable to expect that the remaining portion of the site still contains some documents which will afford conclusive evidence on this important topographical problem.

Sir Herbert White's Advice to Young Burmans

"First and foremost, set before yourself and keep unstained the highest ideal of probity and integrity. Do nothing to bring discredit on your Race. Next, remember that Government exists for the good of the people. Avoid arrogance and treat the people with consideration. Finally be zealous in the discharge of your duty and strive towards efficiency. Let these be the watch-words of your Race—Probity and Efficiency.

"Work hard and play hard. Be earnest in all that you do. And remember one thing, which is very constantly in my mind and which, if I live, I shall probably very often repeat. It is that the aim of education is not so much the acquisition of knowledge of books of science, of mathematics, though this thing also is good. Its first aim is the formation of character, and my wish and hope for you is that you may learn to be honest, brave and truthful, loyal citizens of great Empire in which you have been born, good soldiers in the battle of life.

I regard it as of good omen for the future of the Burmese race that you have taken so kindly to manly sports. The Duke of Wellington is reported to have said that Waterloo was won on the playing fields of Eton. The pursuit, not the exclusive or immoderate pursuit, but the temperate and rational pursuit, of healthy games, the desire to excel not only in the class room but in the playing ground merit every encouragement. The sound and cultivated mind is best; it is well that it should be supported by the sound and well-trained body.

Better than any academic reward, better than the olive crown of athletic eminence, are the good conscience, the strong will, the honourable respect for truth, the reverence for seniors, the courage to do right, the determinations at all hazards and in spite of all difficulties to do one's duty.

Far be it from me to depreciate literary training. But it is not the sort of training which as an end or as a means to an end, suits every one, one cannot be all men of letters, school masters, Myooks etc. It is just as honourable to be a good mechanic, a good farmer, a good blacksmith as to be a good clerk. And I hope you will all believe that honest labour with your own hands is as dignified as any other kind of work, and that it is so regarded by all whose opinion is worth considering. The main point is to do well whatever you make up your mind to do.

While academic excellence should be pursued, due regard should be paid to the cultivation of the qualities which flourish in

our best Public Schools under Public School influence; that physical as well as intellectual culture should be held in esteem; and above all that moral side of education, the building up of character, should hold the foremost place. I sometimes hear it said, with real pain that the Burman is not a good man to do business with. It is not that he is intentionally dishonest or untrustworthy; but that in the midst of a business transaction something occurs to distract his attention and causes him to let important matters slide, so to speak. I do not know to what extent you think that this remark is justified and I hope it is not of universal application. But on the assumption that there is some foundation for it, I think you should try to remove this reproach. For on the character and conduct of the boys and young men depend the future of the race. I want the elders to exert their authority and the young men to listen to the words of their parents and teachers. The habit of intoxicating liquor is foreign to the precepts of your religion and to the traditions of your race. It is necessary that a strenuous effort should be made to check what is, I am sure, a growing evil. I do not know that the consumption of opium among Burmans is on the increase. I hope not. I hope you will take heed of these words and use all your influence to check the growth of these evil tendencies.

One of the best means of raising the moral tone of the people is the pursuit of education on right lines.

You must know that a good many people think and say that Burmans of the younger generation are losing the good manners and the homely virtues of their fathers. I am afraid that there is some truth in this though probably not so much as many people believe. But if it is true, it is not so much the school-masters who are to blame as the parents and guardians of these children. It is in their homes that children should learn to be obedient, respectful to their elders, kind and courteous to all, generous and unselfish. If in their homes the children are not taught these things, if they are allowed to be rude and unmannerly and disrespect, if their faults are not corrected from their earliest days, it is in vain that the school-masters toil in school hours. A child can be taught obedience long before he can speak. Therefore I say to you parents, give your children the best instruction possible and every opportunity of learning, but do not neglect the main part of education which is your part, their training at home in the virtues and good manners which have hitherto adorned your race.

I hope that whether you work or whether you play, you will put all your heart and energy into pursuit. It is not the winning of the game or the gaining of the prize that counts. What really matters is the strenuous endeavour which deserves even if it does not obviously attain success. I trust also that you will not think it

necessary to try to be Government Officers, or lawyers, or school-masters. In this great and growing province, there are many trades, professions and callings open to you. I would have you remember that all honest work, whether manual or intellectual, is dignified and honourable and that academic training does not disqualify you for commercial or industrial enterprise.

I want you, my Burmese friends and fellow workers, to remember that you have a serious and weighty responsibility not only to Government but to your own people. The ideal official should set the finest example of zeal for the public service, of anxious care for the poor and weak, of unswerving regard for truth of justice, and, not less, of spotless integrity and temperate life and conduct, I look to you to uphold these principles which I have imperfectly but with all my heart try to inculcate and so to live in public and private, so to serve your country as to raise the standard of public and private morals and to lift to loftier heights the proud name of your Race.

Among many estimable qualities, there is one useful characteristic generally thought to be less highly developed among you than is desirable. I refer to the homely virtue of thrift. I am not going to try to analyse the reasons why this virtue does not flourish among you. I take it that you will not claim that is a conspicuous trait in the Burmese character. This seems to me to make it specially necessary that the habit of thrift should be fostered and encouraged. I am afraid that too many cultivators, for instance, when they get a good harvest and good prices for their crops spend all their money on *pwees* and other luxuries and have to borrow at high rates of interest for current expenses till the next season comes round. If instead of doing this, they would save a good part of their money, they would soon be free from debt and in a position to live comfortably throughout the year. I am the last to say anything to hinder improvement in the standard of living, it is an excellent thing that the Burmese farmer and the Burmese peasant should be well housed, well fed and well clothed, and should have share in the national pleasures and pastimes. But it is not so excellent that in order to raise the standard of living debts should be incurred with the fatal effect in the long run of having the Burmese cultivator pushed off his land. I think it is necessary that you, the leaders and representatives of your people should explain to them the advantages, the necessity of thrift and self-denial; and I look to you to take this message to them.

Burman Buddhist,

Motto I.—"I will be as harsh as Truth and as uncompromising as Justice ; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard." (William Lloyd Garrison in the *Liberator*.)

Motto II.—"Minds may doubt and hearts may fail, when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange." (From Dr. Illingworth's *Reason and Revelation*.)

Temperance Reform in Indian States.

We are glad to learn that following the "smoking clause." of the English Act, the Baroda Government has notified its intention to penalise smoking and drinking among juveniles. Any one selling or giving to a child, under the age of 96, any tobacco, cigar, cigarette or *bidi* is liable, on summary conviction, to a fine not exceeding Rs. 10. The article itself is to be forfeited to the State. If a child is found smoking, it will be the duty of every police officer in uniform to seize the cigar or cigarette, and, for this purpose, he may search the person of a boy. It is also enacted that no licensed vendor of spirituous liquor shall sell to any child intoxicating liquor, or allow the child to enter the premises of the shop.

Similarly Faridcote State is waging a crusade against juvenile smoking and intemperance. Teachers are required to either abandon the use of liquor, 'bharg' or opium or to leave the State Service. School boys found using any intoxicant or smoking "huqqa" or cigarettes are liable to be sent away from school.

God's Treatment with places of His worship.

If God were a reality, He would certainly protect the places raised to worship Him. But a mythical being can do nothing of the kind. Here is a telegram from Reuter dated London 8th June which would support our contention. It says :—

"A telegram from Mexico City says 63 persons have met their death as a result of the earthquake. Half of this number were soldiers. The wounded number 75, while damage to the amount of £20,000 sterling has been done to property. The shock lasted six minutes. Many public buildings, including the prison, have been destroyed, and the National Palace and Cathedral have been damaged. The walls of houses fell outwards, leaving rooms looking like pigeon holes. The gas and electricity ceased, and the city is in darkness.

"The population, including, thousands of visitors who had come to see General Madero, ran shrieking through the streets—thousands are homeless."

The destruction of soldiers and the prison house is particularly noteworthy. God not only did not protect man, but even destroyed those who seek to protect others. He destroyed even the Cathedral raised to His worship. Can God worshippers expect protection from Him ?

Sciences Grounded Religion.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XIX.

DECEMBER, 2455 B. E.
1917 A. C.

No. 12.

The Life and Teachings of Buddha Sakya Muni

The Buddhists celebrated the 2500th Anniversary of the Buddhahood of the Sakya Prince Siddhartha on the full moon day of the month of May last. On the full moon day of the month of July this year they celebrated the 2500th Anniversary of the foundation of their Religion the day whereon the Buddha preached the first sermon, and in October they celebrated the 2500th Anniversary of the inauguration of the Missionary propaganda, when the first sixty Bhikkhus were sent forth to preach the Dhamma in compassion to the many. These three great achievements form a historic landmark in the foundation of the great religion associated with the name of the Prince Siddhartha of the Sakyan House of the solar line of Kshatriyas whose descent is traced to the mighty Aryan King Ikshvaku.

Prince Siddhartha became known as Sakya Muni after He had attained the condition of absolute enlightenment. The Buddhists revere Him as the Teacher of Gods and Men. He is the Tathagato the successor of the former Buddhas, who appear from time to time, to save Humanity as well as the celestial beings from sansaric evolution. A Buddha is the highest efflorescence of the age; and to reach the highest enlightenment the candidate to Buddhahood has to practise the ten Paramitas for many millions of kalpas and receive the highest initiation from the Buddhas who appear during the long period of probation.

Prince Siddhartha was born 2535 years ago in the Grove of Lumbini, near Kapilavastu, in the Himalayan slope. His mother

was Maha Maya, and His father was the Rajah Suddhodhana, in His sixteenth year He was married to the Princess Yasodhara of the same age, who gave birth to a son in her 29th year, and the Prince Siddhartha on the day that the child was born made the great Renunciation for the sake of the suffering world, to discover the cause of human misery. Racial saviours have been born in many countries since the birth of the Buddha. Not one before or after had ever showed the universal compassionateness which was the special characteristic of the Tathagato. Not a word could be found as having been used by the Buddha showing partiality towards any special individual or tribe. No harsh word that gave pain to the heart of any man or woman was ever used by the Blessed One.

The Blessed One appeared in ancient India at a crisis to lead men and gods in the path enlightenment. In the evolution of individualised races great heroes are born to lead them into higher activity. Buddha came to teach and proclaim the path of peace and love. He reaped the harvest of His labours during His lifetime of forty five years when he travelled from place to place preaching and teaching the Gospel of enlightenment. After His parinirvana His Bhikkhu disciples proclaimed the Gospel in other lands beyond the frontiers of India. Never was a drop of blood spilt for the propagation of the Buddha Doctrine throughout the long period of Buddhist activity. It is the Doctrine that made Asia mild.

The Buddha compares Himself to the great Physician whose mission is to administer physic to the suffering patient, and the medicines that He gives is pleasant and agreeable to the taste, not bitter, and that medicine is the eightfold noble principles of enlightenment.

The Buddha speaks of the Righteous King who rules in righteousness, who promulgates laws for the welfare of society; and the Buddha revives the five commandments ordained by the King Emperor:—they are.

“Do not kill, do not steal, do not commit sexual immorality, do not tell lies, do not use intoxicating liquor or drugs.” These are the five daily rules to be observed by the good householder. The ethics of the householder are enumerated in the category of good and evil. The ten evils to abstain from are:—Killing, stealing, sexual immorality, slander, harsh speech, idle talk and lying, covetousness, hatred, and unscientific immoral thinking. The ten rules of righteousness are:—

Charity, ethical purity, development of scientific, moral ideas, nursing the sick, parents and spiritual elders, paying reverence to the elders and attending on them, preaching the good law, listening to the good law, asking others to participate in the good work that one is doing, participating in the good work that others do, adjusting

one's faith according to the law of causality. Once a week the good householder is expected to lead the life of Brahmachariya with his wife and children and servants which consists in observing the eight rules as follows:—to abstain from killing, stealing, from association with women and all immoral ideas, from lying, from intoxicants, from taking food between noon and next morning, from wearing garlands, using scents, attending places of amusements, theatres, pantomimes; from using luxurious seats and beds. These are the eight uposatha rules.

The Bhikkhus and the Samaneras belong to the Order of the Yellow Robe. Their life is guided by the Rules of the Patimokkha and the ecclesiastical precepts for their guidance are embodied in the Vinaya Pitaka.

The Sutta Pitaka contains the Discourses of the Buddha. The same is divided into five Nikayas which are the Digha Nikaya, Majjhima Nikaya, Samyutta Nikaya, Anguttara Nikaya, and the Khuddaka Nikaya. The psychological portion containing the analytical discourses are embodied in the Abhidhamma. It is the Pitaka which contains the absolute philosophy of the Religion of the Buddha. Western scholars have done much useful work by way of translations from Pali into English. Foremost of the scholars are Professor and Mrs. Rhys Davids, Messrs Rouse, Chalmers, Neil, Carpenter in England, Oldenburg and Neumann in Germany, Oldenburg in Russia, Lanman in the United States, Fausboll in Denmark, Foucaux in France. Buddhist Societies in Germany, England, Ceylon, Burma, Japan, India, Siam, China, are doing very useful work in the way of dissemination of the popular Doctrine of the Tathagato. It is very refreshing to see that the Oriental scholars are doing much of the work as a labour of love. The Japanese Buddhist priests are working in the Pacific Coast and in Hawaii, amongst their own countrymen, the Maha Bodhi Society is working in India trying to revive a forgotten Buddhism, the Buddhist Tract Society in Burma is working to defend Buddhism from Christian attacks, a few scholars in Japan are translating Japanese texts into English. The Archaeological Survey of India is taking care of ancient Buddhist ruins. In Ceylon where Buddhism is still flourishing ancient ruins are being conserved by the British authorities not in accordance with the wishes of the people, with the result that historic landmarks are being removed by the authorities to places unconnected with the historic associations of early Buddhism. Perhaps when the spirit of vandalism is removed from the Consciousness of the authorities we may expect better treatment at their hands.

Buddhism wherever it went fostered the national spirit and introduced aesthetic ideas and helped the development of arts and literature. The past history of Buddhism in India although not to be found in the pages of a book, yet it is revealed in the ancient

architecture and in the rock cut edicts of the greatest of world sovereigns—the delight of the Gods, Asoka.

A more altruistic and humane religion than Buddhism does not exist. Mercy, Charity, Purity of Character, Truthfulness, and Sobriety are the chief characteristics of the pious Buddhist and it is his pride that he does not engage himself in useless controversies about the whence, whither and what am I? He looks only to the formation of character, and speculations about things which can not be demonstrated he ignores. Whether there is a creator or no he does not concern himself with, but about the moral behaviour of the members of society is an important question with him. Association with immoral people is emphatically condemned by the greater Teacher, and when we find Buddhists deteriorating it is due to extraneous causes concerned with immoral association with non-Buddhist. Killing is a sin and therefore condemned by the Buddha but with the non-Buddhist it is otherwise. Similarly drinking intoxicating liquor is a composite evil and as such condemned, but with the non-Buddhist drinking liquor is a social necessity. The heaven of the heathen is to the Buddhist its opposite. What the Buddhist abhors as something loathsome is looked upon by the heathen as his goal. The Buddhist who understands the doctrine of Nirvana looks upon the deity as a muddle headed being. He does not deny celestial beings, but views them with pity. The greatest error to him is the acceptance of the ego idea. So long as one clings to this phantom of "I am, and this is mine" there is no redemption absolute for him. Wisdom alone can bring the man to a better comprehension of the truth of Nirvana. Buddhism is neither a religion of pessimism nor of optimism, nor is it a metaphysical pantheism. It recognises only an eternal Nirvana where there is neither stupidity, hatred nor passionate lust. The Nirvanee is free from the desires born of Ignorance; and Contact with the objective forms produce feelings which lead him to selfish clinging, and this he wishes to avoid. Freedom is his goal which could only be reached by means of Wisdom. Wisdom comes to him who walks in the Noble Eightfold Path, which is the path of the middle Doctrine. The eight principles of the Path are as follows:—Right knowledge which gives the wisdom to accept the four noble truths which explain the existence of suffering, the cause of suffering, the cessation of suffering, and the way to obtain Enlightenment. Right knowledge explains also the working of the Law of a Continuous Dependent Origination. In short Right knowledge gives the insight to comprehend the Nirvana Doctrine. The necessary corollary of Right Knowledge is Right Aspiration and Right Aspiration consists in cherishing the lofty desire to make the necessary renunciation of all sensualistic pleasures and mortifying asceticism; in showing mercy to all; and in generating loving kindness to all, and avoiding hatred. Right Aspiration leads to

Right Speech. Right Speech consists in using truthful language, avoiding slander, and avoiding useless, unprofitable talk, and Right Speech leads to Right Action. Right Action consists in the avoidance of killing, stealing, and sexual immorality. Right Action leads to Right Livelihood which consists in abstaining from immoral gain by following such professions as slave dealing, sale of murderous weapons, animals for slaughter, poisons and alcoholic liquor. Right Livelihood leads to Right Endeavour which consists in the strenuous exertion to abandon evil already arisen, and the exertion to abstain from committing new evil, and the exertion to develop the good already arisen, and to generate the undeveloped good not already arisen. This is Right Endeavour, and Right Endeavour leads to Right Mindfulness which consists in cultivating attentiveness by fixing the mind by means of analysis of the body, sensations, evolution of consciousness, and on the phenomena which are impediments to the psychical development of the Consciousness. This is called Right Mindfulness, and Right Mindfulness leads to Right Concentration of the sublimated Consciousness, which produces the fourfold illuminations called the Jhanas, whereby Nirvana is realised, in perfect Consciousness.

Digest of the Majjhima Nikaya.

(Continued from the last number.)

128. UPAKKILESA SUTTAM.

උපකිලෙස සුත්ත.

Kosambi.—The Exalted One was staying at the Ghosita monastery. At that time the Kosambi Bhikkhus had become quarrelsome, given to strife, and were abusive to each other.

A certain Bhikkhu came to the Exalted One and having paid Him homage, and standing on a side, said, the Kosambi Bhikkhus have become quarrelsome, controversial, given to strife and are abusive to each other. Lord, it would be well, in compassion to them to visit them. In silence the Exalted One accepted the saying, and visited the Bhikkhus, and said, enough Bhikkhus do not quarrel, do not make an uproar, do not be controversial, whereupon certain Bhikkhus said, "Lord of Truth, Exalted One, Lord, be thou silent, and live in composure enjoying the bliss of solitude. We shall by this quarrel become known. A second and a third time the Exalted One said, Enough Bhikkhus, do not quarrel, but the Bhikkhus answered as before. Thereupon the Exalted One taking the bowl in hand and fully robed, went to receive alms to Kosambi. Having received alms and after having finished the meal, and having arranged the seat, standing, repeated the following gathas:—

.....
 "He abused me, he beat me, he defeated me, he robbed me, in those who do not harbour such thoughts hatred will cease. For hatred does not cease by hatred at any time hatred ceases by love, this is the ancient law."

"The world does not know that we must all come to an end here, but those who know it their quarrels cease at once.

.....

"If a man find a prudent companion who walks with him, is wise, and lives soberly, he may walk with him, over coming all dangers, happy but considerate.

"If a man find no prudent companion who walks with him, is wise, and lives soberly, let him walk alone, like a King who has left his conquered country behind—like an elephant in the forests.

"It is better to live alone, there is no companionship with a fool, let a man walk alone, let him commit no sin, with few wishes like an elephant in the forest." Having uttered these gathas while standing, the Exalted One came to the village of Bālakalona, where the venerable Bhagu was staying. And he having seen at a distance the Exalted One approaching, prepared the seat and water to wash the feet, and the Exalted One sat and the venerable one washed the feet of the Exalted One and the venerable Bhagu sat on a side, and the Blessed One inquired from him about his health and whether he suffers from want, and having satisfied Bhagu with a discourse on the Dhamma, left the village, and came to Pacina vamsa dāya. At that time the Venerable Ones, Anuruddho, Nandiyo, and Kimmilo were staying at Pacina Vamsadāya, and the garden keeper seeing the Exalted One at a distance approaching, said, "do not ascetic, proceed for here doth live three noble sons, striving to reach the goal. The venerable Anuruddho having heard the words of the garden keeper, said, friend, do not prevent the Exalted One, and the venerable Anuruddho approached the venerable Nandiyo and Kimmila, and said, let us go forth to meet the Blessed One, the Teacher has come, and these three went to meet the Exalted One. The Blessed One sat on the prepared seat and the venerable ones also sat. The Exalted One inquired from Anuruddho about the health of the three and he answered and said that they all enjoy good health.

Dost thou Anuruddha live in sympathy, in harmony, without entering into controversy, united? We do, Lord. How dost thou live in unison? Anuruddha answered and said, "Lord, I keep thinking; profitable, and advantageous it is to me to live with such holy persons, and I live bestowing thoughts of love on my friends, speaking words of love, and showing love in my actions, and endeavouring to abandon self assertion and live in accordance with theirs. Physically we are different but in mind we are one. Nandiya and Kimmila each answered in a similar manner. In this wise O Lord we live in sympathy, in harmony, without entering into controversy, united like milk and water. The Blessed One was pleased.

Again the Exalted One asked Anuruddho whether they exert strenuously to reach the goal. The Venerable Anuruddha said that if he first goes to the village to receive alms the others prepare the seat fill the water pots &c. and the whole night is spent in discussing subjects relating to the Dhamma. It is good Anuruddha such a life of strenuous exertion helps the consummation of the cherished desires for the acquisition of the supreme science of psychical development. Lord when I strive in this wise I perceive the radiance and see also the forms; but in no long time they vanish, and the impression cannot be realized. Whereupon the Buddha related the psychical experiences He had when he was still a

Bodhisat, regarding the auric rays and the divine forms that He beheld when he was making the strenuous exertion, and the obstacles that he had to overcome doubt, unthoughtfulness over exertion, lethargy, fear, lewdness, non concentration, paucity of insight, &c.

129 BALAPANDITA SUTTAM.

බලපන්දිත සුත්තං.

Savatthi, The Blessed One was staying at the Jetavana monastery. Addressing the Bhikkhus the Blessed One said, by the three characteristics the nature of the unwise person is made known, in the evilness of his thoughts, in the evilness of his speech, and in the evilness of his deeds. If not for the exhibition of these evil characteristics there would be no possibility for the wise to know of the fool. Therefore dost the wise know that the fool lives in the evilness of his thoughts, in the evilness of his speech, in the evilness of his action. In this world in three ways the fool goes through the sensations of sorrow and lamentation, whether he is seated at a meeting or in a street or at a junction. In truth the unwise one destroys life, he steals, he indulges in unlawful sensuality, he utters falsehood, he becomes inactive under the influence of intoxicating drinks, and he suffers in this world from the evil effects. Again the foolish one sees how the robber is punished by order of the King in inflicting torture in manifold ways, and he thinks that the infliction of punishment by order of the King in manifold ways is due in as much as the robber had committed evil acts. The foolish one, who commits evil, thinks that he too will suffer if his acts are known, and the punishments that he will have to suffer under order of the King, in manifold ways. In this wise does the fool suffer. The fool whether sitting on a chair or in a bed or on a seat of any other kind, who is given to the commission of evil, suffers from mental affliction which hangs over him. He doth grieve for the evils he hath committed, and is afflicted by the thought of the condition that awaits him as the result thereof. The fool after death is born in a state of suffering for the evils he hath committed. The sufferings that he undergoes in hell is impossible to describe.

When the Blessed One had thus expressed a certain Bhikkhu said, Lord is it possible by any kind of a simile to illustrate the kind of suffering in hell. Possible said the Blessed One, and the following simile was used. A robber who is brought before the King to be punished for the crime he has committed, is ordered to be taken to the place of punishment and there to be beaten a hundred stripes each time, once in the morning, in the noon, and in the evening. What thinkest thou shall the robber feel the pain which is inflicted on him three times a day? Why Lord three times, the first hundred stripes are enough to make him feel the pain. Again the Blessed One holding a bit of stone addressing the Bhikkhu said: What thinkest thou, is this little bit of stone that I have in my hand great or the great Rocky Himalayan mountain? Infinitesimally small is the stone, great indeed is the Himalayas. Similarly Bhikkhus the suffering caused by the infliction of a hundred stripes three times during the day is nothing compared to the terrible punishments that one has to go through, under the supervision of the warders, inflicted by them in five different forms in a hell, whose walls, roof and floor are of red hot iron. Impossible it is to describe fully the suffering in hell,

There are, O Bhikkhus, animals living which subsist on grass; viz, horses, cattle, asses, goats, deer and others. Those foolish ones who had been living on this earth before, having committed evil acts in threefold ways, after death, are born in the realm of animals of the grass eating order. There are other species, animals of the dung eating order, whose delight is to eat dung, and always on the move when the smell of dung stimulates them to utter now we shall eat! These are like the Brahmans who are running hither and thither inhaling the fragrance of oblations, uttering now we shall eat. Such is the order of dung eating animals, to wit: fowls, pigs, dogs, jackals and others of this species. In this order are born foolish ones who had committed evil in the previous birth. There are other species which are born in darkness, which exist in darkness, and die in darkness viz earth worms &c. In this realm too foolish ones who had been before on this earth, are born as the result of their evil deeds. There are animals of the aquatic kind who are born in the water, live in the water and die in the water, viz fishes, turtles, crocodiles and others of aquatic species; there is another kind that is born in filth and die in filth, whose habitations are in cess pools &c. In these realms too are born foolish ones who had done evil in their previous human births.

Think in this wise that of the yoke of a plough which has only one eye, fallen into a river, which is floating hither and thither by the action of wind, and a one-eyed turtle once in a hundred years emerges to the top. What thinkest thou Bhikkhus, can it be that this turtle should thrust its neck through the eye of the plough yoke? Lord it can never be. Bhikkhus, such an occurrence might soon take place but it is more difficult to be reborn as a human being once a fool is born in the animal kingdom; and even when a fool is reborn after the lapse of a long period in the human kingdom, he is born in a family of outcastes and then lives in misery without having sufficient food, drink or clothes &c. for his use, and then again such a one begins to commit evil either by deed word or thought, and after death is again born in hell.

Threefold are the ways of the wise man: viz the wise one thinks wisely, speaks righteously, does good deeds. The wise one enjoys happiness wherever he goes, he refrains from violating the five precepts, and reaps the peaceful joy thereof when he realizes that what he is enjoying is the result of his own good, deeds and he sees that those who are punished are they who have violated the five precepts.

The wise man perceives that the results of the good life that he has lived will give him rebirth in the realms of heavenly happiness, which is impossible to describe. To compare the happiness of heaven the Blessed One used the simile of the all conquering King Emperor who is in possession of the seven jewels, and also of the four *iddhis*, who on the full moon day, having made his ablutions and purified himself ascends the upper portion of his place, and there he awaits the appearance of the divine Chariot which when it descends is received by him, whereunto he enters and traverses the four continents with his army and wherever the divine Chariot descends there the King Emperor halts, and the dependent Kings hail him and make the prayer that he should exhort the people, whereupon the King Emperor doth say, do not destroy life, do not take that which is not given, do not live the sensually erroneous life, do not speak falsely, do not drink intoxicating liquor and enjoy thoughtfully

According to the principles of causality. In this wise doth the divine Chariot of the King Emperor operates and the King is the possessor of jewel of a White Elephant of the uposatha species, and he is the possessor of the jewel of a Horse the body fully white, the head black, of the valahaka species; and the King Emperor has the Gem jewel the brilliancy of whose rays pervades all round to the extent of a yojana; and the King Emperor is the possessor of a jewel of a wife, beautiful beyond measure all pleasing. in complexion divine, neither black nor white in stature neither tall nor short neither fat nor lean, the softness of the skin of whose body is felt when touched like that of velvety cotton, whose limbs are warm in the cold, and cool, in the heat, from whose mouth emanate the fragrance of the lily, and this jewel, of a wife is full of attention to the King Emperor, getting up from sleep before the King, and going to sleep after all &c. And the King Emperor is in possession of a Lord Treasurer, and a son the heir apparent, and the King Emperor is extremely beautiful to look at, is long lived, is free from every kind of illness and the King Emperor is like unto a father, kind to the Brahmans and house holders and they love him as a father is loved by his sons &c. Now Bhikkhus the King-Emperor, who is in possession of these seven jewels and four pleasant qualities, does he not enjoy happiness? Lord what say of the seven jewels, with one jewel he doth enjoy happiness, whereupon the Blessed Lord holding a bit of stone in his hand said, Bhikkhus which is the greater this little stone, or the yonder Himalayas, King of mountains? Lord, the stone can in no measure be compared to the King of mountains. Just so Bhikkhus the King Emperor doth enjoy happiness but it can in no measure be compared to the happiness enjoyed by the Gods. And the wise man who is reborn in heaven after a very long period is reborn as a human being, he takes birth in either, the family of a Khattriya or a Brahman and comes into possession of great wealth, and he does good deeds in act, word and thought, and after death he is again reborn in heaven.

Siamese Coronation.

NEW MONARCH CROWNS HIMSELF AT BANGKOK.

His Majesty Somdetch Phra Paramendr Maha Vajiravudh, Phra Mongkut Klao, King of Siam, was crowned with fitting pomp and circumstance in Bangkok on Saturday, December 2nd. The spirit of the occasion was well voiced by the *Bangkok Times* in its introduction to the report of the proceedings:—With forms and ritual that date far back in the history of the Thai race, (says our contemporary) in a fane that enshrines many of the memories of his dynasty, the King has crowned himself the Sovereign Lord of his people. He has received the homage of those who stand nearest to the Throne and of every class of his subjects. In the temple which contains the palladium of his race, he has made profession of his faith and declare himself its Defender. His Coronation progress has been made through a great multitude all animated by the common impulse of loyalty, and stirred to unusual fervour in this hour of festival and rejoicing. Great lustre has been added to the occasion by the presence of no fewer than two

Princesses and eight Princes of foreign reigning families, a gathering of Royalty hitherto unprecedented outside Europe. In addition, embassies from all the other Powers with which Siam has relations, added further distinction to the crowning of the King. The solemn central act was consummated on Saturday but great fetes illustrative of different phases of the people and activities of Siam go on throughout the week.

The Saturday was almost wholly taken up with the actual coronation and its more intimate functions. Shortly after 9-30 the King proceeded to the rite of ablution, and the Royal Representatives and the Princes of the Royal House entered a special pavilion to witness the subsequent rites. Clad in regal vestments His Majesty appeared, flowers being thrown, and seated himself on the Octagonal Throne. The Royalties bowed. The King then received consecrated water from each of the eight points of the compass indicated by the throne, and made due acknowledgment, afterwards leaving from the East side. Every part of the ceremony was in accordance with ancient usage.

THE CROWNING.

On retirement His Majesty was arrayed in the full State robes, with his decorations and their chains. The golden Krui coat was put on and the chain of the Chula Chom Klao Order placed outside. At 10-40 a.m., the royal procession proceeded to the Dusit Maha Prasad, officers of the Household bearing the seven insignia of royalty and the symbolical royal weapons. The historic insignia of royalty in the Orient include the sword, the umbrella, the diadem, the slippers, and the fan.

The sound of ancient Siamese music indicated the coming of the King, and as His Majesty entered the Dusit Maha Prasad and seated himself on the ancient Coronation stone, all bowed low. The master of ceremonies read aloud the appointed service, the wailing conch shell music being heard at each pause. Then came the supreme moment. The gold crown, glittering with diamonds, was handed to the sitting Monarch, who placed it on his head himself. For some moments the silence had been deep, all realising the solemnity of the moment of the formal assumption of power and responsibility. On the King's own features a look of gravity rested from the time he entered till he was borne to Wat Phra Keo. But scarcely had he placed the Crown firmly on his head when the loud peal of joy burst out. All the ancient musical instruments were played with energy; the troops presented arms; the bands played the anthem; the four kinds of cannon used in ceremonies were fired; and the sound was taken up by the guns of the Army and the Navy firing a salute of 101 guns. The bell at every temple throughout the Kingdom was beaten seven times, and in every monastery, the monks assembled and prayed for a blessing on the King.

Presently the service went on again to the Homage. First the Brahmins did obeisance, and on their behalf the master of ceremonies asked for the King's favour. Speaking throughout in soft, low tones His Majesty promised to extend his favour to all his people. H. R. H. Prince Bhanurangsi went in front of the Monarch, and did homage with and on behalf of the Princes of the Royal House, vowing allegiance and evotion.

AN EASTERN PICTURE.

This practically ended the rites in the Dusit Maha Prasad. The next scene was purely a picture from the ancient East, one of the most strange and striking of all, and it was seen by few of those in the Dusit Maha Prasad. His Majesty proceeded to the north balcony and there seated himself within the heavily gilded throne (butsabok) that is used for processions. The great curtains that concealed this part of the balcony from those without were then drawn, on all three sides and the King showed himself to his people as represented by the Army, Navy and officials. There was another outburst of music and cheering. His Majesty's people did obeisance to their newly crowned Sovereign, and in their name Phya Sunthorn Voharn spoke the words of homage. That was all in accordance with expectation, but the picture is unforgettable. The King, in all the magnificence of his State robes and decorations, wearing his golden crown glittering with diamonds, was seated in the sunshine in a setting of gold above his people. His countenance seemed immovable; he looked a King far removed from the things of to-day. His voice could be heard in reply to the words of homage, and in a few minutes the curtains were again drawn, and that part of the pageant was at an end.

The great ceremony was followed by devotional service in the Wat Phra Keo, the Royal temple situated within the Palace grounds. His Majesty proceeded there arrayed in all the glory of his Royal regalia and attended by his court. In the procession also, it may be remarked, was a detachment of Boy Scouts from the Royal Pages School. On Sunday, the public procession took place, when His Majesty was carried in the Golden State Chair round the streets of Bangkok to receive the enthusiastic homage of his people. The progress lasted four hours. For the rest Siam abandoned itself to a week of rejoicing to celebrate the glorious occasion and the newly crowned King took part in some of them.—*Bangkok Times*.

CONGRATULATIONS FROM SINGAPORE.

On Saturday the following telegram was sent from Singapore to the King of Siam:—

Mudaliyar B. P. de Silva, Head of the Buddhist Community, Singapore, Jeweller, Diamond Merchant, Purveyor to His Majesty the Late King Chulalongkorn, begs to convey on his behalf and on behalf of the Buddhist community Singapore to His Majesty King Maha Vajiravudh, the only Crowned Sovereign of the Buddhists, humble and respectful congratulations on this auspicious and happy day, with best wishes for a long continued, prosperous and peaceful reign.

H. R. H. Prince Krom Phra Devawongse (Varoprakar, Minister for Foreign Affairs) sent the following reply yesterday:—

B. P. de Silva, Jeweller, Singapore. His Majesty the King thanks the Buddhist Community for their most cordial congratulations and good wishes.—DEVAWONGSE.

The King of Siam has conferred the Grand Cross of the Maha Chakkri Order upon H. I. H. Prince Fushimi of Japan and the Grand Cross of the Maha Paramaporn on Princes Aage, Aksel and Erik of Denmark. The latter order is quite new, the only other, and first, recipient being H. R. H. Prince Devawongse.

The Maha Chakkri, which left Singapore on November 25, accompanied by the cruiser "Astraea" conveying to Bangkok Prince and Princess Alexander of Teck and suite, arrived at the Bangkok bar on the following Tuesday afternoon. With the exception of one unpleasant day, they had fairly good weather up. Prince Alexander joined the royal yacht the following morning. On arriving at the capital, the Prince and Princess were driven to Umporn Palace. The bar was crossed at 10.30, and at that time the Russian warship "Aurora" was arriving.—*Straits Times*.

India and Ceylon.

Political accidents exercise the strongest influence on the destinies of nations. They may retard or accelerate spontaneous development. They may lead to utter extinction of a race or merge into approximating serfdom which from the point of view of humanity is worse than utter extinction.

The tendency of strong alien rule of a barbarous or even a semi-civilized people by a highly civilized race has generally been found to be towards annihilation or abject degeneracy of the former; the tendency, however, is towards fusion if the conqueror has respect for the civilization of the conquered. But the greatest danger of a conquered race where fusion is impossible lies in the desire of servile imitation leading to pitiable degeneracy. The plain duty of the rulers and the leaders of society of the conquered race is to guard against the mischief of alien rule to prevent degeneracy of annihilation and to give stimulus to spontaneous development and progress. The avoidance of imitation of exotic habits, manners and customs uncongenial to the instinct and habits of the conquered is essential to the well-being of society.

Political accidents may also dismember a nation and give each part directions not harmonious with each other they may lead to undesirable severance of bond of unity and cause weakness in each. Accidents severed Ceylon from India, but their political severance is peculiar in the history of politics. The ruling authority is now the same. His Majesty the King of Great Britain and Ireland and the Emperor of India is the Sovereign and the British Parliament, is the ruling power, but India is a dependency of the Crown and Ceylon is a Crown colony. The dates and modes of acquisition have placed Ceylon under the government of one department of the State with the Colonial Secretary at its head and while the Secretary of State for India in Council rules India in the name of the Crown of England. These ruling agents do not act in concert and differences in legislation and executive and judicial administration are fast causing irreconcilable differences between the people of India and Ceylon. Before the Dutch colonisation, Ceylon

was as much a Hindu State as any of the States which studded the continent of India. Ceylon had the advantage of a religion of Indian origin which was essentially and esoterically the same as the religion which now prevails in the continent. The forms differ but the substances are almost identical. Ceylon was governed for centuries by rulers who had migrated from Bengal and its modern name Sinhala or Ceylon has replaced its time-honoured name Lanka. The word Srilanka corrupted into Ceylon by foreigners was the kingdom of the Sinhas of Bengal. Its civilization was the same as that of India proper and in some respects it excelled the country which originally gave it civilisation. Tradition tells us that the political States in northern India were so intimately connected with Sinhala, the literary men of both were so harmoniously mingled, the inter-marriages and interchange of literary ideas were so frequent that the kingdom of Ravana was indistinguishable in appearance from the Aryan kingdoms in the continent. Thus although geographically separated by a narrow gulf and a strait, Ceylon was to all intents and purposes an integral part of Bharatvarsha, and if there were no different governments in the nineteenth and twentieth centuries, the peoples of India and Ceylon would have moved in the same path of progress and their destinies would not have been different. Like all ancient countries Bharatvarsha had a large number of political States and Sinhala was only one of them but the ties that connected them, the spirit that ran through them were uniform without any sound of discordance. These States might occasionally fight with each other like the States of Greece and Italy for supremacy but there was always the cord of sound agnetic relationship between them. Like Athens, Sparata, Thebes, Corinth and Crete they were all Greek so to say, and not *barbaros*.

British India has been fortunate in having a government which has fostered and encouraged spontaneous development and national aims and aspirations. The Company of merchants trading in the East with the popular name of East India Company were naturally afraid of rules and acts that might offend the ideas and prejudices of the great people that they were by accident called upon to rule from the year 1757 and after the victory of the Battle of Plassey. For years they did not even allow Christian Missionaries to settle in British India. The first missionaries Carey, Marshman and Ward had to settle and work at Serampore, then a Dutch Settlement. The Company never encouraged baptism into Christianity. They by their laws even took care to protect Hindu and Musalman endowments (Reg. XIX of 1810) encouraged strongly for nearly a century the study of the Sanskrit Persian and Arabic and encouraged national development on national lines. They considered themselves to be the successors of the great Moghul and followed more cautiously than they the

traces left by them. They strictly enforced the old Indian laws of rights and obligations. Under their fostering care, not only the classical languages of the East but the vernacular dialects of India received great encouragement although by a mistake they did not conceive the idea of a common literary language. The consequence was that British India advanced rapidly and now it is so great a dependency of the crown of England that Their Imperial Majesties King George V and Queen Mary are on the land to be crowned Emperor and Empress at the capital of the great Moghul. With the addition of English education, its sciences and Arts the progress of British India on national lines has been extraordinarily rapid, although it must be confessed that much still remains to be done and the gaol of enlightenment is still at a far distance.

The fortune of the Sinhalese has not been equally good. They are, it appears drifting into denationalisation which the philosophy of history tells us is generally a source of ultimate fall. We are afraid the tendencies are not favourable to spontaneous and national growth of a people and to the growth of spiritual life which is the true life in Eastern estimation. The great religion of Lord Buddha, the religion or knowledge and ethics, of thought and intellectual and moral culture as distinguished from forms is fast ceasing to command from the people of Ceylon the respect and devotion which the people of the land the Lord's birth are now showing, notwithstanding that Buddhism is not avowedly the religion of India. India adopted the ethics and philosophy of Lord Buddha and made them parts and parcels of Brahmanic religion. The greatness of the esoteric doctrines and ethical ideas of the religion of Buddha is based on the soundest principles suited to most advanced intellects and nations and the great Master has been canonised in India and is now considered to be an incarnation or physical manifestation of the Supreme God himself. Ceylon with avowedly the true religion of the Lord is wandering off.

But the worst feature of administrative separation has been the virtual separation of the peoples. British India has forgotten Sinhala as a part of Bharatvarsha, its Lanka, while the Sinhalese have forgotten that they constituted an integral part of Hindu politics. The sentiment that once formed a powerful tie of union has almost disappeared. Union is strength and no nation can be great, intellectually, morally and spiritually unless its component parts feel for each other and are united by ties of love and sympathy. The time has come for the awakening of the East and for the revival of feelings and sentiments that pervaded the ancient Hindu kingdoms. Buddhism is no less a Hindu religion than Brahminism. They are different tracks to the same goal of Nirvana. The idea of the wheel of life runs through them, and a Buddhist king was as much a Hindu king, if I may use the word "Hindu" a word of foreign origin. It is time that the feeling of brotherhood

should be restored and the people of the continent should look upon the people of the island as fellow subjects bound by ancient inseparable relationship. The educational institutions of Ceylon were properly affiliated to the Calcutta University as Bengal was in ancient times the source of its greatness. The time has come for the revival of time honoured fraternal feeling and necessary sentiments.

Sarada Charan Mitra

The Behar Provincial Conference.

The following is the full text of the speech delivered by Mr. Nandkishore Lall, M. A., B. L., as Chairman of the Reception Committee at the Gaya session of the Behar Conference last month:—

On behalf of the citizens of Gaya and the people of this District I beg to offer you a most hearty and sincere welcome to this town. In coming here you have been put to very great inconvenience and the reception that we can offer you is very inadequate and can stand no comparison with the liberal hospitality that was offered at Patna, Bhagalpur and Mozafferpur. But, gentlemen, ours is the first district town that you have been accustomed to at the head quarters of Commissioner's Divisions it is not that we feel less warmly towards you or less keenly appreciate the high honour that you have conferred on us but the means at our disposal are scanty and the men to work up these national matters are fewer in this small place. But though our resources are inadequate we are none the less animated by the high sense of honour you have conferred on us; and we feel certain that with the large heartedness that characterises you in this self imposed task and labour of love, you will pardon our shortcomings and take the word for the deed—the sincerity of our welcome for the deficiency of our arrangement.

In coming here gentlemen you come to a city of ancient memories whose humble means to-day contrast glaringly with the great things that have been done here in the past. Gaya, gentlemen, has been one of the principal centres of the Hindu religion from time before the Royal Recluse Prince Sakya Sinha attained the height of wisdom and became Buddha and to this day to the followers of that Lord of Compassion who number not less than one third of the whole human race, Gaya and its neighbourhood are as sacred as Mecca is to the Mussalman and Jerusalem to the Christian. Nor do the Hindu of to-day look upon it with less reverence than the Buddhists. To those of us who travelled to the distant parts of India whether in the South or the West or the North, and I might even say the East towards Chittagong it comes with a surprise that while people generally there are not

familiar with the name and fame of the great capital of Behar, Patna has to be described to them as a city near Gaya! Before so enlightened an audience it would be impertinence on my part to dwell on the various places of antiquarian interest and present day sanctity that are to be found almost at every step in this district. But no traveller in India who gives three months to our country and writes a book on it on his return to distant home in Europe. America or Japan deems it complete without a reference to the great temple built by the great Beharee Emperor, the mighty Asoka, which stands at a distance of about 7 miles from here and which commemorates an event that has brought salvation to the largest section of the people of this globe. Nor does the Hindu law-giver assign to our town a portion of lesser consideration. For a pilgrimage to the ancient shrine at what is now called Vishnu Gaya debt may be incurred most lawfully even by owners of limited Hindu estates.

When that illustrious English statesman, the late Marquis of Ripon, introduced local self-government into this country in the year 1885, his object was to fit the people by active co-operation in the management of their own concerns for the higher duties of Government that are incumbent upon all enlightened people. His high intention was to fit us to take our adequate share in the Government of our country by exercising minor functions with regard to our country and districts. The Local Self-Government Acts of Lord Ripon remain unchanged to this day though the India of to-day is more different from the India of 1885 than England of Queen Anne's time from England of the early Victorian years. With rapid advance of education and facilities for travel things have changed more rapidly within the last 30 years than they did in the previous 300 years. The English Government 'at home' are not entirely oblivious of their duties, but what the Secretary of State resolves should be done to-day, it takes the bureaucracy with its cumbrous machinery 10 long years to achieve. The report of the Decentralization Commission has been lying on our tables for the last 3 years, and yet neither the Government of Bengal nor the Government of India have shown any active interest in the matter. The act of Lord Ripon however gracious in its intentions has in practice dwindled into insignificance, partly due to the unsympathetic way in which it is administered by local officials. While Lord Ripon contemplated a progressive development of the powers of local bodies, the act on the whole has been administered within recent years as to curtail even such powers as are given by the act to drive away some of the best elements of public life into obscurity. Those of our Municipal Commissioners and district Board Members who at any time are so unwise as to criticise unfavourably any pet official hobby, incur official opprobrium and thus pave their way to an early grave in

Municipal and District Board affairs. The District Board of Gaya in this respect fares worst of all the so-called self-governing bodies in these provinces. While Municipal members are at least in a certain proportion elected, the members of the District Board are either entirely nominated or are the nominees of nominated Local Boards. Worse even than this the entire end and object of Lord Ripon's most gracious act is defeated in this District by the abolition of the Local Board in the Sudder Sub Divison, though the Sudder Sub-Divison of Gaya is not only the largest and the most important Sub-Divison in the District but is also the largest in area and the greatest in population of all the Sub-Divisions in the Patna Divison. The Sudder Local Board had been working very well until a magistrate of more than usual activity discovered that the works of the Sudder Board could be better managed, if the Board itself were abolished and its work put in the competent hands of the District Engineer who would bring to the discharge of his duties technical and professional skill. The logic of bureaucracy is irresistible; and what the magistrate in his wisdom saw in Gaya was at once appreciated by his official supervisors, and the day of the Sudder Local Board of Gaya came to an untimely end. Gentlemen, it is not for me to enlarge on the benefits of Self-Government. The late Sir Henry Campbell-Bannerman has laid it down in his own inimitable fashion that good government is no substitute for self-government. And we must note with pleasure that the friends of the late Prime Minister when introducing reforms in the Indian system of administration did not forget the great Liberal dictum. The reforms provide that an Indian gentleman should be in the Executive Council of the Lieutenant-Governor of these provinces, and it is not a mere matter of chance that the Indian member of the Executive Council holds the portfolio of Local Self-Government. The selection of such a public-spirited and enlightened gentleman as the Hon. Rai Kishori Lall Goswami Bahadur who had practical experience of the working of the local self-government in the mofussil for this high office, and his pronouncements in the council on more than one occasion, seem to show that influence of the evil star of the self governing bodies has at last set, and a good day will soon dawn for them. This is a matter of no small hope to us, and we may, if the rumour be true, see, the foundations laid of real self-government in this Province. At present the functions of Municipalities are curtailed in many ways and those of the District Board are often merely nominal. If their powers are enlarged and the electoral element is introduced, specially in the District Boards in a thorough-going fashion, we may see the Local Self-Government ideal of Lord Ripon brought into actual existence.

Gentlemen, education, we are persistently told by our critics, friendly and otherwise, is yet backward in our Province, but when

we seek to remove this deficiency we are treated with scant courtesy. Our thanks are due to the Beharee members of the Provincial Council, many of whom we are glad to see among us this afternoon, for the strenuous way in which they have fought for us in this matter. Their labours have not been entirely unproductive, and I take the liberty to congratulate them and the Local Government, on the large grant that has been made for education in Behar this year. But the grant though much larger than that of any previous budget, is yet too small for our purpose, and the Hon'ble members have yet many a day of hard contested fight before our object is attained. While on this subject, gentlemen, we cannot be too grateful to that single-minded statesman and lofty patriot, the Hon'ble Mr. G. K. Gokhale, C. I. E., who has brought the subject of primary education so prominently to the front, and I am sure before we part we shall have recorded our full support to the great measure he has laid before the Viceroy's Council. Education free and compulsory is a necessity, and cost what it may, we must have it. No civilised people can exist without it and we must be prepared to pay the price even though it be a heavy one. While Mr. Gokhale would make education free and compulsory the head of the only Government College in Behar threatens to make secondary education even more expensive and therefore less available to the general public. I am told that he has sent a report to the Director of public Institution for raising the scale of fees in Patna College. Our vigilant friends the Honourable members of the Provincial Council will not let the matter rest and will fight it out on the floor of the council. All Behar fervently wish them success.

A wave is passing over the country for imparting religious education to our youth along with the literary and scientific. Mahomedans are vying with the Hindus to found universities that would impart sound religious training with secular. Every lover of the country must wish equal success to both, and it is a matter of no small pride to us that our dear old Province is responding to the call for education in a way that gladdens every heart. To the liberal hearted donors of both these communities our grateful thanks are due. May they see the reward of their generosity by having the light of the culture of this ancient land shining in the distant countries to the farthest corners of the earth! May the institution at Kashi rival the fame of Nalanda and Taxilla and the institution at Aligarh outshine the fame of Bagdad and Cordova!—*Hindustan Review*.

INDIAN NATIONAL CONGRESS.

THE 26TH SESSION.

PRESIDENTIAL ADDRESS

BY

PANDIT BISHAN NARAYAN DHAR.**WELCOME TO THE DELEGATES.**

The Indian National Congress began its 26th Session at Calcutta on 26th December. The Hon'ble Mr. B. N. Basu, Chairman, Reception Committee, in welcoming the delegates, said:—

Brother delegates, on behalf of Bengal reunited, I offer you a most cordial and hearty welcome. In doing so, I do not perform a merely conventional function, where a courtesy covers the barrenness of the heart. To the sanction of religion, of ancient custom and tradition is added the pleasure of being able to fulfil under circumstances of no ordinary character the solemn undertaking that Bengal ventured to give to the rest of India this time last year at Allahabad, while other provinces not so less advantageously situated as we are were displaying in view of the royal advent a not unnatural hesitation to accept so serious a responsibility. We welcome you as brethren and comrades, as fellow workers in the same field seeking to dig the trenches wherein we may sow the seeds of the future: we welcome you Moslems, Hindus, Parsees and representatives of other races of India to the tabernacle we have raised for the worship of our Mother, holier to us, as ancient sages say, than heaven itself, where we gather together irrespective of creed and caste to pay our annual homage to our country and where we rejuvenate our faith in her, where we renew old and form new friendships and where above all we learn to bear and forbear; but gentlemen, to us to-day this is not all; it is not alone the solemnity of the occasion, the sanctity of religion, the call of duty which inspire in us the ardent enthusiasm with which we greet you in our city: once more Bengal stands united in the presence of all India. Divided by the decree of State, torn by factions, clouded by sorrow, our fair name besmirched by crimes and outrages which we all deplored, we felt ourselves lost

indeed. We had taken a solemn vow on 16th of October 1905, that, come what might, we the people of Bengal, would not be divided; but as days lengthened into months and months into years and our province remained divided we grew dumb with despair. Was that solemn vow going to stand annulled for our sins? That was the question on every tongue. Then came the announcement of the royal visit to India in celebration of the Coronation of their Imperial Majesties; we had not given up our cause though it looked so forlorn and every heart in Bengal throbbed with the tensest emotion in anticipation of the royal boons. That tension happily is now ended; it has pleased God, after much suffering and tribulation, to hear our prayers and through His own chosen instrument on earth, He has proclaimed the fulfilment of our vow. We have passed through the vale of tears, through the valley of the shadow of death and emerged into the uplands of life. Our heart is full to overflowing and the sense of a grave wrong redressed lends peculiar warmth to our reception, chastened and sobered by the recollection that this is the last time that we in Bengal shall welcome you to the metropolis of India.

THE KING-EMPEROR.

We shall soon be welcoming to our City the greatest Sovereign whom India has ever witnessed,—a Sovereign whose Indian empire extends beyond those ancient pillars which still testify to the greatness and beneficence of Asoka's mighty rule. For the first time we realise through the visible symbol of sovereignty, our close and intimate association with a world-wide empire and for the first time is opened to us the value of a long though a strenuous career in the onward march of nations: we feel that we are no longer sheltered under the over-hanging arches of the Himalayas, but are being drawn into a great and expansive stream into which flow the tributaries of powerful nationalities, for the first time we feel the birth of a new life, the awakening of a new desire, that if we must take our place in the ranks of men, we must be reborn as a nation, forgetting the seclusion and isolation of days that are gone, forgetting the sharp divisions of caste and creed and always bearing in mind that we are part of a great whole with which we must harmonize ourselves. His Imperial Majesty is coming to us in Bengal with the halo that attaches to the redress of a great and cruel

wrong, and we in Bengal will give him a reception which will not suffer in comparison with any part of His Majesty's wide dominions. For honoured and beloved as the Royal House of England is by His Majesty's loyal subjects in India, whose love and esteem are based not only on a traditional sentiment of reverence, but also on the noble assurances of just and equal treatment given to her Indian peoples by the good Queen Victoria more than 50 years ago, reiterated with solemn emphasis by his late Majesty and confirmed by the presence in our midst of His Imperial Majesty, and strikingly illustrated by the boldness with which he faced a question on the solution of which depended the happiness and contentment of a large section of his Indian subjects. He is to-day protected, not alone by the bayonets of his soldiers, the loyalty of his Indian people but by the prayers of millions of his humble but devoted subjects in Bengal. To him we accord our homage and welcome not only as our King and Emperor, but as our deliverer.

THE QUEEN EMPRESS.

We also offer our welcome to Her Imperial Majesty who has disregarded the tender but strong ties of home to come out to our country and add lustre to the occasion and testify her love and sympathy for our people. We assure their Imperial Majesties that though they may lack here the comforts of home, they will not lack the warmth, the affection, the esteem, the devotion and loyalty with which they are surrounded to their own country. The affectionate sympathy and kindly interest which Their Imperial Majesties have shown towards India justify us in entertaining the hope that they will be pleased to regard their Indian Empire just as much as their own country and home as the British Isles; and when they leave our country, as alas! they soon will, they will go back let us hope carrying pleasant memories of their progress through India, showing their strong interest in our country and quickening into stronger life the devotion, the affection and loyalty of their Indian subjects to their person and throne.

LORD CREWE.

On your behalf, I also accord our respectful welcome to the Marquess of Crewe, the Secretary of State for India. He is the arbiter of our fate and holds in his hands the destiny of more than 300 millions of his

Indian fellow-subjects: I had from him the kindest reception in England and he heard my story about Indian grievances with grave and gratifying attention. With a courage which would be rare in any Minister of State and very rare indeed in one who has to guide and control a powerful bureaucracy justly proud of its great achievements and noble traditions he advised the crown to meet our demand, for I can assure him and those in whose hands rest the Government of my country that no oriental people, much less we Indians, would regard an act of justice as a sign of weakness; on the contrary the annulment of the partition of Bengal will be looked upon as an act of supreme mercy to His Majesty's Indian subjects in Bengal and worthy of that great and powerful Government over which the noble Marquess presides it will demonstrate to the people of India that Government is genuinely desirous of promoting their happiness and contentment and consulting their interests, that it is not a dead vault of hardened and inanimate concrete covering their life and echoing away into emptiness their hopes and aspirations, but a human organization responding with sympathy to the wishes and prayers of the people.

LORD HARDINGE.

And, Gentleman, our hearts go out to that statesman, lonely and serene, who stands like a watch tower at the citadel of that Government who saw the wrong and did the right; no, not alone, for round him are the good-wishes, the benedictions and prayers of the people entrusted to his charge. Lord Hardinge will leave a name in Indian history comparable alone to Bentinck and Canning. Gentlemen, our elation at the removal of our great grievance is somewhat shadowed by the sense of a grave but let us hope not an irreparable loss. Who among us will fail to regard without the deepest emotion that the association of more than 150 years, the memories of a great past linked with names written in indelible characters on the scroll of fame and interwoven with the history of the rise of British power in the East, of which the foundations were well and truly laid in Bengal with the aid of our ancestors, should be swept away in favour of the glimmering phantoms of departed glory and that Bengal should cease to hold in her bosom the capital; that must be a set-back to the political and economic importance of Calcutta and necessarily of Bengal. I hope it will be

only temporary, I am aware that blank despair has spread in many of our humble homes, if not in the palaces of the rich. But who in Bengal to whom if a choice were given would refuse? We shall lose indeed, but let us have faith in ourselves in our destiny and above all in Him who has heard our prayer and "who stills the raven's clamorous nest and decks the lily fair in flowery pride."

And such as Bengal will be, "cabined, cribbed, confined," she will still be our inspiration, our faith and our love "fairer to us than the evening air clad in the beauty of a thousand stars."

But ours will not be the only loss: the isolation of the Government of India apart from any centre of public opinion, surrounded only by pomp and ceremony, will be a loss to all India.

It will not conduce to the strength or popularity of the Government which will come to be regarded as a secret conclave working in a new sextine chapel screened by long-stretching partitions of time and space and issuing its edicts through the cold pages of lifeless official publications. Gentlemen, in passing from this subject may I say with your permission that if the reunion of Bengal has been a great boon, let us prove ourselves worthy of it; we shall have to conciliate a large bulk of Mahomedan opinion in Eastern Bengal which unhappily under influences to which we need not refer had been alienated from us and let me hope we shall so conduct ourselves as to unite in one common bond of brotherhood the entire Bengalee-speaking population, Hindu and Mussalman.

CONGRESS WORK.

Brother delegates, I have trespassed I am afraid far too much upon your patience in dealing with matters which more or less pertain to my province. I trust you will allow that the exceptional circumstances of the present year were my justification, I shall not however dwell on any subject which may form a topic of discussion and consideration in the Congress; that I am content to leave in the hands of our distinguished president and those who will follow him: but I think as Chairman of the Reception Committee who are partly responsible for the holding of this Congress, I may justly say a few words on the importance of continuing the work of the Congress. It has been said in quarters not altogether unfriendly to us that now that

we have got our reformed and expanded Councils, the Congress is no longer necessary. Is that so? Let us consider the matter with some little care. Is it true that the functions of the Congress may be equally well discharged by the Legislative bodies newly created or that its ideal has been realised and the Congress may well disappear in the mists of a receding past. They who maintain this view are not sufficiently cognizant of the work of the Congress or its ideals.

ITS IDEALS.

Our principal work is to educate public opinion, stimulate public life where it exists, and create where there is none; we try to focus into one centre the views of at least all thinking India on matters affecting our common weal, and in doing so we incidentally criticise Government measures, according to them our support where we think such support is justly due and recording our protest where we think it is necessary and proper. These are functions which the present Legislative Councils are not yet fitted to discharge. But I pass on to a more important consideration. Has the inauguration of these Councils fulfilled the ideals, and satisfied the aspirations of the Indian people so that the work of the Congress in this direction is superfluous and unnecessary? The first and foremost ideal of the Congress is to gather into one fold the different elements of Indian life—to prepare the ground for the building up of an Indian nation. Who will say that it has been achieved? The second great ideal is to gain for the people of India a position in the British Empire consistent with self respect, a position not of subservient dependance but of comradeship with the rest of the Empire. Has this been achieved? Look at our countrymen in South Africa! Do they receive the treatment of the sons of the Empire? And may I not say, look at us in India, do we possess equal opportunities, I shall say nothing else, with the rest of the Empire of realising in us the life which ought to be ours in the Empire? He will be a bold man who will answer my questions in the affirmative. I frankly and readily admit the new spirit in the government of our countries, the dawning perception of a more generous recognition of India's claims but much work has yet to be done to overcome the dykes of power and prejudice; we cannot be content to recline in vacuous contemplation on the threshold of the present, taking no thought for the morrow.

THE INDIAN NATION.

And what of that other ideal, that of uniting India in one common bond of nationality? Many Anglo-Indian observers, some of them well disposed towards us, have held it to be an unattainable ideal. Parted by a great cleavage of two dominant creeds, broken into a thousand fragments by the dividing lines of sects and castes, where is the centrifugal force that will gather the jarring atoms of Indian life round the common centre of a united nation? Differences of race and religion, differences of birth and status running into minuteness which would puzzle an outsider, differences in geographical position, differences of climate and temperament, differences imposed by nature, differences created by man all served to keep us as under: differences in traditions, differences in ideals, standards, in education, all tend to intensify the division: ancient feuds and ancient hate are hard to soften and dividing lines of ancient prejudice hard to close. Well may the heart of the reformer, of the Indian nationalist quail before the task. I do not for a moment minimize the difficulties of the task but, though great, they are not insuperable: they need not be magnified beyond their dimensions and let us not make them into bogeys to frighten us into inaction by their impalpable terror.

RELIGIOUS DIFFERENCES.

Not very long ago Christian communities in Europe were torturing and burning each other for religious differences which led to much greater mutual violence and recrimination than Islam and Hinduism have ever done in India, and at one time the ruling dynasty of England lost its throne because of the antagonism of the faith of the monarch to that of the bulk of the people. The bloody scenes which France witnessed on St. Bartholomew's Eve in 1572 have never been known in India. The Hindu and the Mussalman have lived together in peaceful neighbourliness for many centuries and have intermarried in the past. The religious practices which a strictly neutral Government rightly find it difficult to meddle with and which create bad blood between the ignorant classes on both sides are not such as to be incapable of peaceful adjustment: the Native States of India when the Government is not hampered by the same considerations as ours furnish an excellent object-lesson as to how the Hindu and the Mussal-

man can live and work together in harmony and peace. And Hindu reformers in the past had as zealous followers among Mahomedans as among Hindus. Taking the Hindus themselves, an intelligent observer will perceive a uniformity of practice and custom strikingly similar from the Punjab to Bengal, from the Himalayas to Comorin. The religious ideals, the religious practices and the laws founded on religion are the same everywhere with local variations: they follow the same scripture, and are inspired by the same faith.

CASTE.

Sects have never acquired in India the acerbity of their Western prototypes. Our Western critics have seen in the connubial exclusiveness of caste a hopeless barrier to the growth of the national idea. No sensible person will defend the system of caste as it obtains in India at the present day; it is undoubtedly an obstacle in the way of our progress, a source of weakness in our social and political life; but bad as it is, is it fatal to the national aspiration of India? Let us take our countries. It is true that, in Europe, the same rigid connubial law does not prevail, but it would be safe to say that inter-marriages between different states of society, sometimes as rigidly divided as castes in India, are not very common and are certainly looked upon with disfavour: yet such social distinctions have not hindered the formation and growth of the national idea; with all its drawbacks the constitution of an Indian caste is absolutely democratic and within its own fold the lowest is equal to the highest. Again, as between different castes, though divided by the *jus connubium*, they are united by many ties in common, and in Indian village life even an untouchable has a well defined and not altogether unimportant position; he is called by a name which creates by village custom a bond of relationship in the village circle. In ancient times classification into castes was no bar to the political growth of the people, and Greek and Chinese observers testify to the existence of powerful and well organised states in India: when some great king arose, these various states owed allegiance to a single sovereign and Asoka's rule extended from beyond the Indus to the Brahmaputra. It may be too much to expect the disappearance of the divisions which caste has imposed on Hindu India, but these divisions have already lost much

of their sharpness and the time is not far distant when, under the influence of western ideas, caste will cease to be a barrier in social intercourse.

LANGUAGE.

We have again the misfortune of speaking in many tongues, which our critics multiply into hundreds by counting each variation of dialect as a separate language. We must not forget that the languages of upper India and the western Presidency are derived from the same common source, both vocabulary and grammar being practically the same and the Dravidian languages of the south have made very large indents on Sanskrit to enrich themselves. Difference in language quite as marked and much greater than what prevails in upper India and Bombay have not prevented the cantons of Switzerland, further divided by religious beliefs, from living for centuries as a confederated nation: but the language question does not present the same difficulty now as it did of old. English has become the vehicle of thought between different parts of India and is as readily understood in the South as in the North by the educated classes, who whatever their numerical strength may be, exercise wide influence in their own provinces, if not outside, through the vernacular press and the platform.

CONCEPTION OF NATIONALITY.

The question at the present moment is not an immediate fusion of the Indian peoples into one common mass, professing, one religion, speaking one language. Much as that consummation would be desirable, much as it would appeal to writers of political utopias in considering the question of a politically united Indian nationality, it is to-day outside practical politics. For the constitution of India, as a nation politically, let us not be overcome by the phantoms which critics interested in maintaining in India the present stage of Government, of justifying at the bar of humanity the position of subordination in which the Indian peoples are held, have raised to blind our view. The true conception of a nation according to modern ideas is well laid down by a thoughtful writer whose authority is undoubted: he says, "I think, therefore, that what is essential to the modern conception of a State, which is also a Nation, is merely that

the persons composing it should have generally speaking a consciousness of belonging to one another, of being members of one body, over and above what they derive from the mere fact of being under one government, so that if their government were destroyed by war or revolution, they would still tend to hold firmly together; when they have this consciousness, we regard them as forming a "Nation" whatever else they may lack." For the purposes of realising the ideal which Prof. Sidgwick lays down, we are better situated than many other people, we have not behind us the memories of ancient quarrels, of defeat and successes which the Scotch and English had when they combined: for we have been living now more than one century under one Government: if race forms a predominant factor in the formation of a nation, we are more closely allied than the Pict, the Gael, the Anglo-Saxon and the Celt. We are certainly better situated than the warring communities which regarded each other as foreigners and enemies and subsequently combined into the great city states of Rome and Athens. The student of history will remember the formation of the Leagues in the later period of the independence of Hellas: and coming down to modern times, we are not so divided, have never been as Italy was prior to 1860, covered by States, Republics and cities opposed to each other with the bitterness of hereditary hate: secular and temporal powers were arrayed against each other in mortal enmity: ruling houses belonged to different races, some Italian, some French, some Spanish and some Austrian, were in secret league with different foreign Governments. Prince Metternich, said of Italy in 1860 that it was merely a geographical expression. In less than 10 years, after that famous utterance, Italy became a free and united nation.

IS INDIA A MERE NAME?

It has been said of India also that it is a mere geographical expression: but our place has neither been in the past nor in the present merely a few letters on the map of the earth. In ancient times our ancestors had carried their civilization far beyond the confines of India from the Caspian to the Pacific and had sometimes formed large states occasionally combining India and the regions beyond the Hindukush under one overlordship.

ADVANTAGES: COMMON GOVERNMENT.

We have at the present day on our side many great advantages which other communities who have struggled to form a nation or state had not possessed. We are living under one Government, a Government which has always evinced a strong desire to further the cause of India's progress: education, communication, sanitation have been matters which have always attracted the attention of the Government and are every day receiving greater consideration: it is not merely maintained for the purpose of revenue; it is not maintained for the sole purposes of providing a field where the middle classes of England may earn a living and her merchants a fortune but is also maintained in the interest of the people, for their general uplifting.

ROYAL SYMPATHY.

I shall quote the gracious words of His late Majesty from his message to India on the occasion of the jubilee of the great Proclamation showing the spirit of British rule in India:—

"The welfare of India was one of the objects dearest to the heart of Queen Victoria. By me ever since My visit in 1875 the interest of India, its princes and peoples have been watched with an affectionate solicitude that time cannot weaken. My dear son, the Prince of Wales, and the Princess of Wales, returned from their sojourn among you with warm attachment to your land and true and earnest interest in its well-being and content. These sincere feelings of active sympathy and hope for India on the part of my Royal House and Line only represent and they do most truly represent the deep and united will and purpose of the people of this kingdom."

Therefore, in the realisation of our great ideal, we have on our side the sympathy of our Government, sympathy not expressed in words, but translated into action. The Legislative Councils, halting, incomplete, inefficient as they are at the present moment, are daily tending to create a sense of joint and corporate responsibility.

"SENSE OF ONENESS."

Seely justly observes:—"Nationality is compounded of several elements of which a

sense of kindred is only one. The sense of common interest and the habit of forming a single political whole constitute another element." We in Congress meet every year, people from the north and south, from the east and west of the vast continent of India to strengthen the forces which lie behind these elements, so that they may develop and combine. In the past the great religious reformers, whether of the north or the south, of the east or the west, have been the common heritage of India and to-day social and political reformers of whatever race and creed receive unstinted and unqualified appreciation from every part of India. Do our critics, glibly talking of Indian unrest and of deeper problems of Indian life whose currents are as well-known to them as those of the shadowy canals in distant planets, think that we meet in the Congress undergoing heavy sacrifices, travelling hundreds of miles, bearing great hardships and sometimes alas! succumbing to them, merely to indulge in talk? Of the thousands that meet, how many talk? For the few that you see on the platform how many hundreds and thousands are sitting on the floor patiently watching, patiently working for the realisation of the great ideal? One of our critics whose work on India has had the honour of a preface from a distinguished Secretary of State, curiously enough finds fault with us not only for our talk but for want of it: he finds fault with us because we do not allow talk upon resolutions which have been discussed for years in the Congress, in public platforms and in the press and put them from the chair. If he had only known or realised the inner meaning of those resolutions how much lay beneath the surface, how much of aspirations unrealised, of wrongs unredressed, he would have been less flippant: they are the dumb monuments of buried hopes, more expressive than any speech. Gentlemen, I shall not waste your time and mine by setting myself to the task of lifting the load of biassed criticism which must be allowed to roll down into the depths of oblivion. We need not be ashamed of a two-days sitting even if it was mere talk after the lapse of a year to review the situation of all India, I pass with your leave to the consideration of a subject of much greater importance.

NOT HOSTILE TO BRITISH RULE.

Would the development of Indian nationality be hostile to the continuance of British rule? To answer that question properly, let us consider for a moment the basis of that rule in India. There is no question that it is not maintained by the force of British arms but is founded on the willing acceptance of the people. Its history is not a history of foreign conquest domineering an alien and reluctant people: "we should rather say," observes Seelcy, "that the people elected to put an end to anarchy by submitting to a single Government, even though that Government was in the hands of foreigners." Look again at enormous advantages that India derives from the British connection: it becomes a world-power from an isolated corner of Asia and enters at once into a potential participation of the powers and privileges of a mighty Empire; after a long period of rapine, misrule and chaos we have in India something like the *immensa Majestas Romane pacis* established among a vast population. With the growth of an Indian nation, with the grant of greater autonomy and self-government, the disabilities of our present would diminish and disappear: the presence of our sovereign in our midst obliterates the differences that divide a dependency from the ruling country and once this feeling of dependency is gone and India is able to join the federation that constitutes the British Empire on terms of equality, bearing equal burdens and enjoying equal rights, there is no reason why she should desire to drift away from a connection so conducive to her interest. I have no fear, gentlemen, that the India of the future will be less loyal, than the India of the present; on the contrary, I have every faith, not only as cherishing a pious wish, but as a student of history and humble observer of world politics that she will be bound more closely to England by ties which will be glorious to England and honourable to both; nothing would be a truer cement in the bonds of the Empire than leaving to each part freedom to grow as the prime minister of Australia so truly said at the last Colonial Conference in England.

CONCLUSION.

This then is a work which the Congress has to achieve the end for which the Congress must work; there is no other

institution in India which will help us to attain this end, to realise this ideal of an Indian nationality. Memories of great names in Indian life are associated with it. Ranade, Telang, Madhava Rao, Mudaliyar, Tyabjee, Ayodhyanath, Bonnerjee, Monmohan Ghose, Romesh Dutt, Shishirkumar and many others whom I could name have gone from us but they would furnish a muster roll of illustrious workers of whom any country or nation would be proud. Long separation has not dulled our love or diminished our reverence for the great founder of the Congress, who would be with us to-day if health permitted and age allowed. To us now and for remote generations the name of A. O. Hume will serve as a beacon light to cheer and guide our course and all India rejoices that it has pleased Providence to yet spare to us one whose voice is even now heard proclaiming peace and good will in times of trouble and danger. At an age when people would seek repose, Dadabhai Naoroji did not hesitate to come out to this country at the call of duty to preside over the Congress so that his words might heal the wound the country had received. I shall not refer to men who are still able to help us and work with us. Many of them I see around me but though I do not refer to them, their names whether Indian and Anglo-Indian are household words in the India of to-day. Work begun with such a noble purpose and under such illustrious auspices must not be left undone. The great temples of the world have taken centuries to build and shall we desert an unfinished fane, leaving it to the spreading growth of obnoxious memories. There has, at times no doubt, crept into it the noisome weed of discord but we must stamp it out: and in this I do not despair. The blinding storm of passion and doubt has passed away and we shall now be able to present a united front. In attaining our great ideal we must not forget that India has lived for many centuries; a captive in the bastille of the mind whose walls more solid than those which faced the revolutionaries of France baffle us to day, but they must go down; communities must not entrench themselves behind the unsightly and scattered fortifications of caste and creed but must come out into the open and mingle in a common life: our progress may be slow but our steps must always move forward. In the presence of our Sovereign in our midst we realise the

unity of the Empire; must we not also realise unity amongst ourselves? Must that enthusiasm with which we are greeting our King to-day and for which no parallel exists in the annals of India, unless we travel backwards over the fading foot prints of departed time through the dim vista of a legendary past when Rama Chandra made his triumphal entry into Ayodhya, the ancient capital of the Solar race, pass away like the receding wave of the tide leaving no mark behind or should it not rather be an abiding inspiration uniting us into one fold and one life? I hope it may. I am sure it will. Brother delegates, use a great occasion and justify to ourselves and to the world the auspicious visit of the King. To the Hindus, I would appeal to their traditions of the past; their ancestors had shown a degree of religious toleration which the nations of the west have yet to realize; they had shown in their relations with the Greeks an amount of social freedom which we should do well to study. To the Moslems, I make a more certain appeal as the keynote of their great faith is unity; their great Prophet preached in notes whose echoes cannot die until humanity is gathered into dust, the dignity of manhood—the equality of man, I almost seem to hear the inaudible and noiseless steps of time marching over the debris of jarring creeds and mouldering memories of war and feud on to the goal of our hopes and aspirations, I see the shooting gleams of the rising sun and I feel that the soul of India silent so long will yet burst into music like the fabled Theban statue charming the world with its solemn and sacred symphony. I welcome you once again, brother delegates, to the Congress and abjure you to proceed to your task strong in the faith of a great and glorious future for our country.

THE PRESIDENTIAL ADDRESS.

Brother delegates, Ladies and Gentlemen, —I thank you most sincerely for the signal honour you have conferred upon me by electing me as your President. The presidency of the National Congress, it has been rightly observed, is the highest honour which it is within your power to bestow upon any of your countrymen. In my case it is also unprecedented, because your generosity has

conferred it upon one who is not a prominent figure in the public life of the country and is not known to fame, who has by a chronic illness been disabled from taking any active part in the great work in which you are engaged and has been living in the solitude of the Himalayan hills for the last six years—watching no doubt, with deep interest your noble and patriotic struggle, but unfit to take part in the fray. To me, therefore, the high office which by your generous suffrage I have been called upon to fill is not only a matter of the highest personal gratification, but it is more, for I take it as an honour conferred upon the province to which I belong, I believe I am expressing the unanimous sentiment of this assembly when I say how happy would we all have been to-day to have Mr. Ramsay Macdonald as our President, had not a most cruel bereavement prevented him from fulfilling the engagement he had so kindly made with you. The untimely death of Mrs. Macdonald, an irreparable loss to him, has saddened us all, for we know how, like her distinguished husband, she was deeply interested in everything that concerned the welfare of India, and her chapters on the position of Indian women in her husband's remarkable book on "The Awakening of India" give some indication of her keen womanly insight into the life of her Indian sisters and her touching sympathy with their lot. I beg to offer Mr. Macdonald, on your behalf and on mine, our deepest and sincerest sympathies in the sad and cruel bereavement that has made his heart desolate. Gentlemen, Mr. Ramsay Macdonald is one of that band of noble-minded and philanthropic Englishmen whose liberal sympathies and humanitarian sentiments are not bounded by race or clime, who love justice and hate wrong as much in India as in their own country, and to whose silent, unobtrusive, but active and sleepless moral influence, we Indians owe many blessings which are never recorded in Government documents. Mr. Macdonald's interest in Indian questions has always been keen, intelligent and sympathetic, as even his Anglo-Indian detractors admit; and to such prejudiced presentation of the Indian case as is supplied by Mr. Chitrol's book on "Indian Unrest," there is no better antidote, in my opinion, than "The Awakening of India." He is one of the leaders of British democracy which in the last resort is the arbiter of our destinies and it is a source of inward strength and

hope to us all that he and several of his able colleagues are so sympathetically and generously disposed towards India and are always so prompt in pleading on our behalf before their nation and their Parliament. Freaks of fortune are proverbial ; and I assure you that nobody is more astonished than myself that in the unavoidable absence of such an able, experienced and influential English politician, I should have been called upon to preside over the deliberations of this great national assembly. The honour as I have already said, is great, but if I had relied upon my own ability and experience, I should never have dared to accept it ; but trusting to the help and guidance of the merciful Providence and to your prayer for the success of the great work in which we are all engaged I have come forward to obey your call.

INDIA'S LOSSES.

Before I proceed any further, it is my sad duty to express our sincere grief for the heavy loss we have sustained this year by the disappearance from the stage of our public life of some of the best and most illustrious figures of our day. The sudden and premature death of the late Nizam of Hyderabad is justly mourned throughout the whole country, because he was one of those two or three Indian Princes whose names heard in every Indian household and whose just and enlightened methods compare favourably, in some respects, even with those of the British Government. The late Nizam was a prince who knew no race or religious distinction in the work of Government ; his justice was equal as between Hindus and Mahomedans, his bounty was impartial to all. His remarkable letter to Lord Minto on the subject of 'sedition' contains principles of wise and generous statesmanship, not unworthy even of the best English statesmen who have ever ruled the Indian Empire.

By the death of Sir Charles Dilke, England has lost a staunch and sagacious liberal statesman of world wide human sympathies and India a wise, generous and true-hearted friend. We of the Congress can never forget his invaluable services to the cause of Indian economy and of equal justice for India. He was a tower of strength to us in Parliament, and would have come out to attend the Allahabad Congress last year, if he had not been prevented by the parliamentary situation of the time. We mourn his loss, but his me-

mory will always remain enshrined in our hearts.

From the field of Indian journalism and public life have passed away two most honoured and prominent figures—Babu Norendro Nath Sen and Babu Shishir Kumar Ghosh. Norendro Nath Sen was a remarkable personality in every way ; and whether we approved or disapproved of his views upon any public question, we always felt that we were in the presence of a man transparently honest scrupulously just to the views of others, liberal to the core, but hating gush and exaggeration—a man of immovable convictions and unquenchable faith in the future of his country.

Babu Shishir Kumar Ghosh is another great name in the same field. His activities perhaps were not so varied as those of Mr. Sen and not quite so widely known in the remoter parts of India, but within the sphere to which he confined his energies, he wielded a potent influence and the charm of his passionate religious faith was felt by whole generation of the people of Bengal. The passing away of these two memorable figures from the arena of our public life is a national loss, but they have left behind them noble memories, to inspire the hearts and guide the steps of the younger generation.

LORD HARDINGE AND THE CONGRESS.

And gentlemen, it is my most pleasant duty to refer to a happy incident in the life of the Congress, namely, the gracious reception by our Viceroy, Lord Hardinge, of the Congress deputation headed by Sir William Wedderburn in the beginning of last January. That act of kindness and grace was universally appreciated and applauded at the time and will always be perpetually remembered by the people.

THE ROYAL VISIT AND THE DURBAR.

Gentlemen, my first duty as well as my proudest privilege as your President to-day is to tender on behalf of this great assembly and all those whom it represents a most loyal and heart-felt homage and welcome to their most Gracious Majesties, King-Emperor George V and Queen-Empress Mary, on their coming visit to this great city—the first city of their Eastern Empire. The visit of a British Sovereign to his great Eastern Dominion is a unique event in our history,

and has sent a thrill of joy and gratitude through the length and breadth of this ancient land; but the memory of the acts of splendid beneficence that have marked that visit will never pass away from the hearts of the Indian people. The great Coronation-Durbar held at Delhi was a spectacle of unprecedented magnificence; but the beneficence of the Sovereign was even greater; for the boons he has conferred upon the whole country are worthy of one who wears the Crown of Victoria the Good, whose great Proclamation of 1858 is the charter of our liberties, and Edward the Peace-maker, whose royal messages of 1903 and 1908 are our most precious national possessions—one who as Prince of Wales on a memorable occasion struck the golden note of sympathy in England's dealings with India and who as their King-Emperor addressing the loyal Princes and faithful people of India at Delhi assured them of his affection for them and said, "I rejoice to have this opportunity of renewing in my own person those assurances which have been given you by my revered predecessors, of the maintenance of your rights and privileges and of my earnest concern for your welfare, peace and contentment. May the Divine favour of Providence watch over my people and assist me in my utmost endeavour to promote their happiness and prosperity." Gentlemen, these precious words have been immediately followed by unprecedented measures of beneficence and genuine regard for the welfare of the Indian people, which have touched their imagination and forged fresh bonds of affection between India and England which no calamity can ever and no misfortune can dissolve.

ANNULMENT OF THE PARTITION.

The Royal boons are not only a proof of British justice and benevolence, but show that the old order is changing, giving place to something new and better, that the Supreme Government is determined to rule us according to its best and noblest traditions, and that if we appeal to it in a just cause and convince it by our persistent and patriotic endeavours that we are earnest and sincere, it will never fail to respond to our appeal. The greatest wound in the heart of India was the partition of Bengal—a most unwise and unfortunate measure of a reactionary Viceroy—a measure which more than anything else contributed to the general unrest of recent years, which in-

flicted a grievous wrong upon the Bengali race and helped to implant those feelings of racial and religious antagonisms between Hindus and Mahomedans which we all deplore and which have given rise to some most unfortunate troubles in the administration of the country. The leaders of Bengal from the very beginning had warned the Government against the evils that were sure to follow in the track of that ill-starred measure, but for years these warnings were addressed to deaf ears. Still they did not lose faith in the just instincts of their rulers, and their faith has at last been justified, Lord Hardinge's Government, whose dispatch to the Secretary of State dated the 25th August, 1911, is a document that will live in our history, realised the justice of the anti-partition agitation and expressed his views in some remarkable passages of that most remarkable despatch.

(To be continued.)

FIRST UNIVERSAL RACES CONGRESS.

We reproduce the following two speeches from the "Record of the Proceedings of the First Universal Races Congress."

Mr. D. B. Jayatilake (Ceylon) said that the attitude of Christian missions to the religions of the East had been a hostile one. It was no exaggeration to say that the greatest misrepresentations of Eastern peoples, views, and ways of thought had come from missionaries. He would instance the notorious hymn which described his country as a place "where every prospect pleases, but only man is vile." Whoever knew anything of Ceylon, its people, and its history, would bear him out in characterising that as a gross libel. That hymn was written a century ago, but he was told it still held a position of honour in collections of hymns and was sung with fervour at missionary meetings. Unless such an attitude towards Eastern people and ways of thought could be removed, the progress of relations between East and West could not make much advance. He objected also to the methods of con-

verting the young in schools. Religious thought should be addressed not to the immature minds of the young, but to the mature mind of older people. Christian methods of conversion should undergo a change. He trusted these points would receive some consideration.

Mr. C. A. HEWAVITARNE (Ceylon) said that, in his opinion, Buddhism was the only religion that had successfully solved the question of inter-racial ethics, without at the same time destroying racial individuality. Starting as a missionary religion, it humanised the most savage races of Asia and uplifted them from the depths of ignorance without denationalising them. Buddhism was capable of doing this because it recognised the brotherhood of humanity and the underlying inherent quality of equality. Buddhism did not consider the race to whom its tenets were preached as inferior, but only as different in character. It speaks well of the tolerance of Asia that it welcomed the missionaries of the new religion from Palestine to Japan, and from Siberia to Java, from the time of Asoka two centuries before the Christian era. Now, whereas Buddhist civilisation uplifted the lower civilisations that it came in contact with, it was strange that European civilisation had had a contrary effect. In Ceylon, for instance, the path of the Portuguese missionary and trader was deluged with blood, and the effect of the European civilisation for two centuries was fearful to relate. European civilisation was bent on subjugating the so-called inferior races, and wherever they stood in its way they were exterminated either by the sword, or, what was worse, by the insidious poison of the liquor it introduced. The success of Buddhist civilisation on backward races was due to two factors: first, in the spread of Buddhism there was no ultimate desire to get possession of the country, or to exploit the inhabitants for selfish purposes, but the missionaries only desired to uplift them from their

ignorance; and, secondly, wherever Buddhism was preached the use of intoxicants and narcotics was forbidden. Though the genius of Eastern peoples had not turned out the steam engine or the aeroplane, they had given the world its three greatest religions, and they had given the West at least the principles of the two greatest of sciences, astronomy and medicine, not to say the arts of porcelain and silk manufacture. Such being the case, it seemed deplorable that there should be so much prejudice against the Asiatic.

THE FUTURE OF THE SINHALESE RACE.

According to accepted opinion, the population of Ceylon at the end of the xvth century numbered ten millions. That this figure is no exaggeration is shown by the number of prosperous towns and villages and the number of tanks and paddy fields in the different provinces. The province of Sabaragamuwa was especially at this time a very populous and important district and many places where even at present nothing but the jackal and wild elephant roam were at that time busy centres of industry and trade. But within the last three centuries owing to wars with the foreigners and among the inhabitants themselves, and the accompanying scourges of famine and pestilence the population has dwindled to such an extent that the Sinhalese are in danger of forgetting that they were once a great nation. Unfortunately with the Sinhalese, as with most nations who have embarked on a death struggle, it was mostly the most able and the most powerful that succumbed. That the Sinhalese are a race of strong vitality is shown from the indomitable spirit they showed for three centuries against the greatest odds, and the elastic manner in which they are beginning to recover from the oppression of these centuries. When we rightly consider

the misfortunes through which the nation has passed, we should wonder not so much at our present state of decay and weakness, but that we had not sunk deeper into ignorance and misery. Many nations who three centuries ago were in the greatest prosperity and measured their strength against Europeans like the Aztecs of America, are at the present day only known by name, and the Sinhalese may still look upon themselves as the only nation who have not been subdued by a foreign power by force of arms. But such thoughts as these however self satisfying they may be, are of very little value in the final account and we may ask ourselves whether the ideals and aspirations of the Sinhalese are in the right direction. The greatest obstacle to our taking stock of the national assets is the apparent self satisfaction that is prevalent in every class of society; whether you consult the professional man or merchant or clerk or even the villager there is the same spirit of *laissez-faire*, there is certainly a fair amount of discontent, but the discontent does not refer to the mental or moral shortcomings but the state of the exchequer. A government clerk for instance may complain of the increasing expenses, and his inability to meet them owing to the parsimony of a paternal government but he would seldom stop to inquire into the condition of national life. According to his observation, the country is much richer than it was, and the people as a rule are better dressed and better fed, and except his own class the rest are much better off than they were; and even he, in spite of everything manages to have a certain amount of pleasure and enjoyment out of life.

And wherever you go, and whatever class of life one enters one sees everywhere the same acquiescence and resignation to circumstances. We should ask ourselves, whether we are acting rightly in thus being so satisfied with ourselves, and whether we cannot

enlarge our view of life: Contentment with a state of things however satisfactory and pleasant it may seem, is the first and last step in national decline; bad as it is with individuals, with nations the results are appalling. Even in the xvth century, when the Sinhalese nation was faced with a life and death struggle the Sinhalese were a self contained nation and produced what they lived on and made not only what was necessary for themselves but even the arms and ammunitions for the Portugese. But what a different state is there now, when we are at the mercy of the outside world not only for our luxuries but even the barest necessities of life. In the growth of nations, and even in those which have attained their maximum growth there is a certain dependence on the outside world for a large part of their necessities and luxuries, but every nation should give back in return for what it receives, something that it produces. The ordinary person may then at once ask, "Do we not send out our tea, coconuts, rubber, numerous other things that we produce in our country?" In the economical organization of a country it is often impossible to show the true relations of the individual wage earner or his profit-making capacity where the source of profit consists of products imported from other countries; nor can it be known, when the source of profit is in the hands of a small number of capitalists. In Ceylon where the largest amount of trade is in the hands of foreign capitalists, the profits accruing to the Sinhalese cannot be properly judged and even if it could it would turn out to be infinitesimal. So, although from a point of view of revenue the prosperity of the country is very great, the benefits to the Sinhalese peasantry and to the large majority of the Sinhalese is next to nothing. In spite of the enormous increase of revenue during the last two decades, the condition of the majority of the Sinhalese is actually worse than



✓
✓ $\sqrt{2}$

Central Archaeological Library,

NEW DELHI

255-48

Call No 294.305/M.B

Author—

Title *The Maha-Bodhi*

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book
clean and moving.

S. B., 148, N. DELHI.